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A SOCIOLOGICAL STUDY OF MUSLIMS OF ALIGARH

Ph. D. Thesis in Partial Fulfilment of
requirement for the degree of Ph. D. in Sociology.

by
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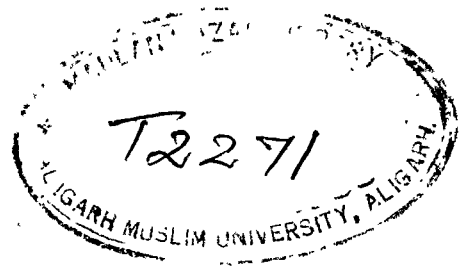
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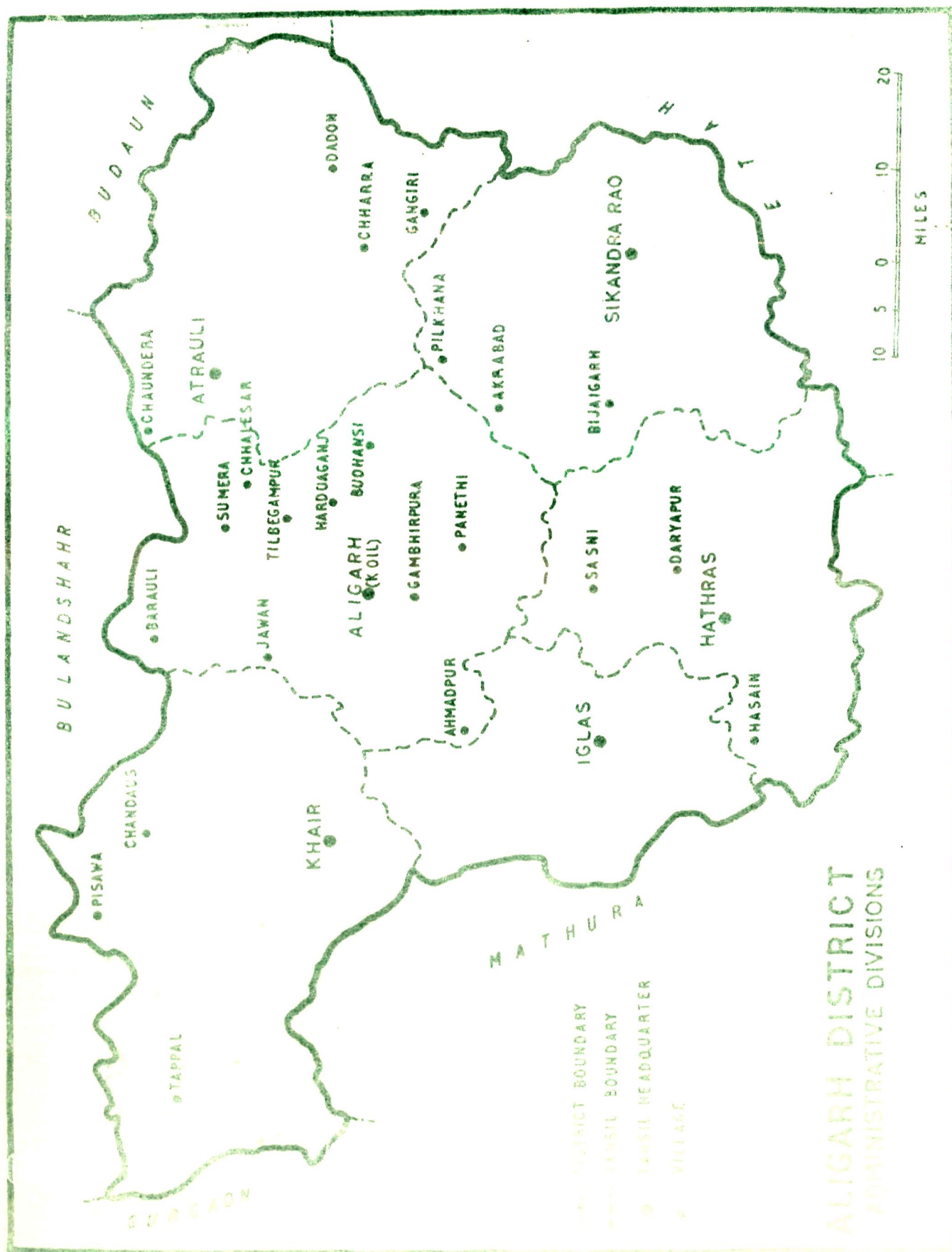


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FACULTY OF SOCIAL SCIENCES
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Certified that Mr. S. Maqbool Hasan, Ph.D.
student in the department of Sociology has completed
his thesis " A Sociological Study of Muslims of Ali-
garh" under my supervision and guidance. His work
is original and is completed within the required
period.


(Dr) Abdul Haleem Siddiqi
SUPERVISOR.



P R E F A C E

The present work " A Sociological Study of Muslims in Aligarh" attempts to study the various social aspects of the whole Muslim community which is divided into different sections and sub-sections all over the District. It equally traces how far the Muslims of this particular area differs in their social customs and traditions from the rules of Islam to which they adhere. At the outset I started this study on the basis of certain facts which came before me on my personal observations of the city Muslims as well as Muslims residing in its adjoining areas. I marked in the very beginning some social, cultural and traditional disparities in between the Muslims of this District as well as the Muslims residing in Eastern Utter Pradesh. This disparity created in my mind a curiosity to trace all those factors which differs from the Muslims of Eastern Utter Pradesh, specially the 'Nau-Muslims of this area who traditionally differs in several respects.

The solution of the above problems began to clear before me when I started to study the local his-tory of Aligarh. The District Aligarh being situated in the 'Duab' of the two rivers, Ganges and Jamuna, from its earliest time have been the main dwelling place of the various races and tribes. Thereafter, it remained under the domination of Hindus, Muslim and Christian rulers. Thus from its ancient time, in this 'Duab', there flourished Hindu, Muslim, English

cultures and traditions. The historical study of District Aligarh solved various problems as, when Muslims came to this area? What changes Islam brought on the manners and customs of the local inhabitants? How far new converts were Islaminized? How far the immigrant Muslims were indianized by the impact of native's culture and religion? What was the role of Britishers in this area? To which extent English science and technology influenced the local inhabitants? What were the basic factors which brought the revolution of 1857? This is most regretable that no authentic book on the history of Aligarh so far has been written. These problems in fact, had to be studied from the historical documents in their time sequences as the same were necessary to explain in the light of my personal observations in the present time. ?

The past history of the Muslim community inhabited in this area has been neglected, instead of, the nature of different sections and sub-sections of the whole Muslim community of District Aligarh has been discussed. The problem to what extent these Muslim groups share the characteristics of Hindu divisions and why these divisions among Muslims are called castes, has been tried to explain. In Hinduism the caste system is an integrated part of the social order. Islam theoritically discards the same. The Islamic society from its various aspects is an egalitarian socio-religious system. It discourages groupism in Muslim|community. Anti-Islamic formation of such different autonomous and mutually differentiated groups and communities have brought into lime-light.

This is deplorable that too little has been written so far about the development of caste behaviours and attitudes of the Muslims in India. No doubt, the caste system is a Hindu phenomenon and the structural basis of Hinduism is the caste system (Srinivas. P.212- 1952). The same fact from my point of view is applicable upon the Muslim community all over this country, which adopted the same phenomenon as their social structure. The truth, how the Muslim community of this area, in the course of time adopted Hindu social system and stratification, as well as how the 'Nau-Muslims' retained their original caste practices, when Islam is devoid of all such things, has been tried to test here. The study of the three cultures of this area demarcates the process of assimilation of caste system among the immigrant Muslims as well as the preservation of old practices among the local 'Nau-Muslims'. There are certain castes still among Muslims in this area-which practices Hindu and Muslim religions both on the occasion of marriages and births.

The report with the Muslim householders residing in different Mohallas of Aligarh proved not much helpful. The respondents specially out of clean lower castes hesitated in telling their caste and origin. Most of them told other than their original castes. For the correct assessment of the same the census reports of District Aligarh as well as District Bulandshahar and the adjoining Districts for the period of fifty years (1881-1931) have been consulted, which

provides comprehensive data regarding the caste affiliation, occupation, education of the Muslims of the different Tehsils of Aligarh. Apart from census reports Regional Glossaries and Account of Tribes and Castes among the Muslims of this particular area have been thoroughly examined. The comparative study of these records gave considerable assistance in examining how various castes, in the course of time disappeared and how new castes out of new socio-economic changes came into the existence.

The whole study of Muslims in District Aligarh is spread into five chapters. The last chapter is deputed towards the conclusion. The first chapter deals with the history of this 'Duab' and its old inhabitants, the establishment and rise of the Muslim community, their social, cultural and religious impact upon the natives of this area, the modernity and changes brought by Muslim rulers in this area. The second chapter deals with the downfall of Mughal rulers, the rise of English power, their social, cultural changes, the influence of new science and technology, the influence of new institutions and the causes of revolt of 1857. The third chapter deals with the ethnological account of the various Muslim castes resided all over the District. The information towards this end have been gathered from the local history of District Bulandshahar written by Lachman Singh as well as Mangal Sen Patwari in Urdu. At that time both the Districts were combined together. The book

written by Mangal Sen Patwari in 1863 is rare, its extracts, I consulted with the assistance of one of my friends Kunwar Meraj Ahmad Khan. The other book written by Lachman Singh, I got to consult by the courtesy of Librarian, Historical Research Centre, Muslim University, Aligarh. This book is also rare and out of print. The information which I could gather in the field work are primarily concerned with the social organisation, religious believes, customs and traditions. Among lower class Muslims, there are certain castes which are much larger and spread into the remote corners of the different villages of Aligarh. Such castes left unstudied here. The fourth chapter deals with the social and religious institutions of Muslims, their Islamic laws, religious and ceremonial festivities, marriage and birth rites, expressing all irreligious traditions which differs to the Muslims of other parts of Uttar Pradesh. The fifth chapter deals with the superstitious and syncretic believes of the Muslims, either the same permeated among them being living since a long in the association of the natives or developed among them itself out of their own whims and fantasy. The cursorary light have been casted upon several habits which is strictly prohibited by Islam, as endogamous and hypergamous pattern of marriages, traditions of Hindu marriages prevalent among Muslims, worship of gods and goddesses, process of social mobility and social rise,

specially in the present changing situation.

In the end I must not forget to thank Dr. Abdul Haleem Siddiqui, Department of Sociology, Muslim University, Aligarh, who has been my guide and supervisor in the present work. I am deeply indebted for his valuable suggestions and personal encouragements, which led the cart on the right path, otherwise the present study could not reach to its completion alone by me. With the assistance of his wide experiences in the discipline, I managed to collect all relevant reading materials without any loss of time and energy. His directions prior writing each and every chapters proved most helpful, for which I am very much obliged.

I also thank to my friends for their kind assistances towards this study as well as colleagues of Department of Sociology, Muslim University, Aligarh who gave me their sincere advices towards this end.

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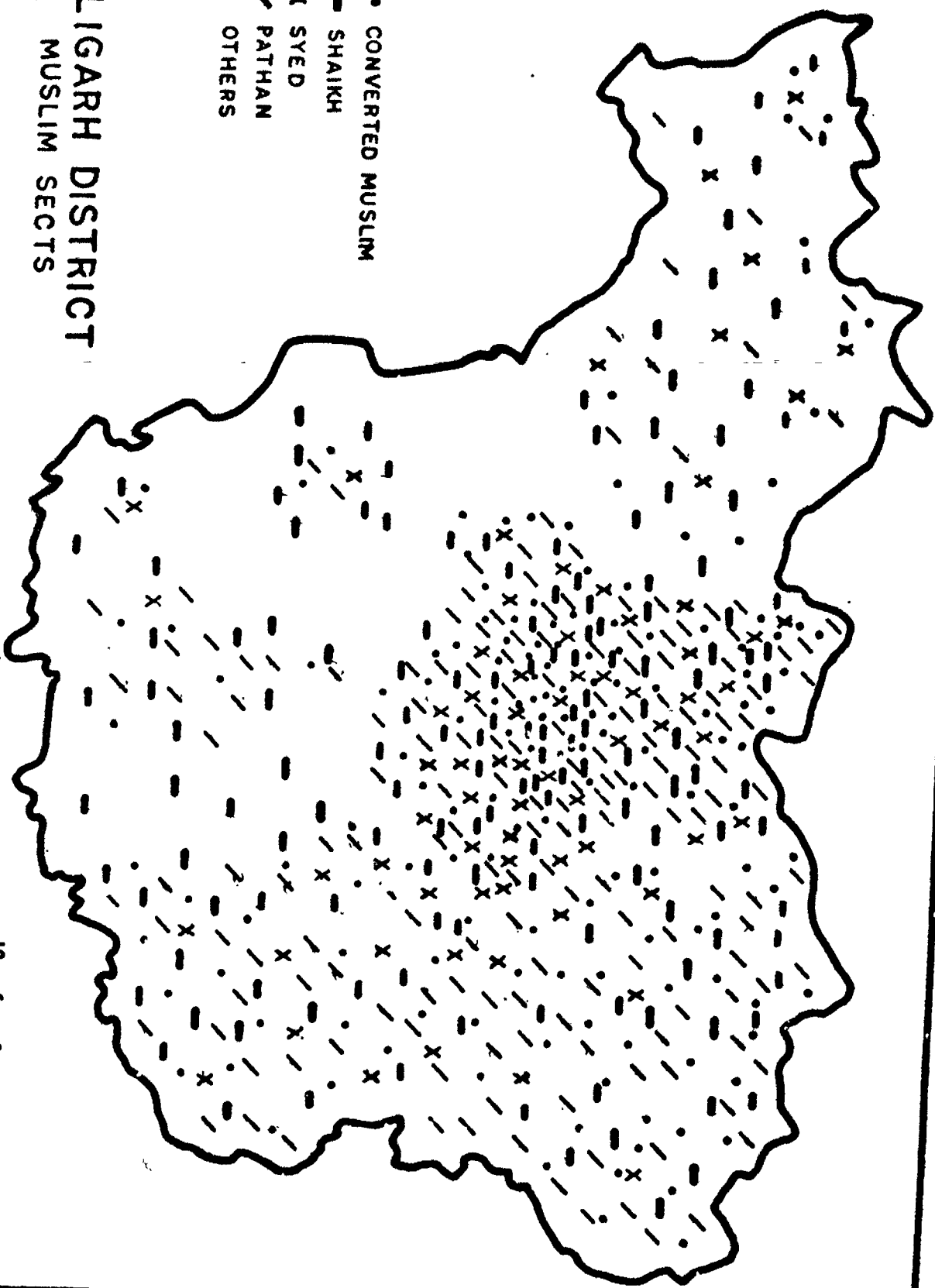
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ALIGARH DISTRICT MUSLIM SECTS

- CONVERTED MUSLIM
- SHAIKH
- X SYED
- / PATHAN
- OTHERS



EACH SYMBOL REPRESENTS 1000 PERSONS
(APPROXIMATE)



CHAPTER - I

KOL, KOIL, or ALIGARH

A. INTRODUCTION : The town and its old inhabitants.

'Mahabharat', one of the great epics of ancient India refers in East West of Delhi about the dence forest on the banks of river Jamuna. In the same rest, there lived the races of 'Bhil' 'KHANDU' or 'KHOONDS'. The forest at that time was known as 'KHANDU BAN'. The town of Kol or Koil, which is situated in between the 'DUAB' of river Ganges and Jamuna is undoubtedly of great antiquity. This ravine was occupied by wild 'Rajputs' tribe, robbers and raiders. The 'DUAB' of Aligarh in comparison to other parts of this 'DUAB' of Uttar Pradesh reflects a different village life. The heavy-walled houses, having flat roof are crowded within a limited area. All are built up on a mound rising over the surrounding low lands, which appear from a distance like a fort. The entrance of the villages are narrow and winding. It appears, they were built up with the view of defence of sudden attacks. History tells, the tradition of raid and rapine was common in the area

Lachman Singh: The History of Bulandshahar (Urdu) 1874 -P8

Crooks, W. : The North West Provinces of India, Their History, Ethnology and Administration, London, 1897, P. 25-26 & 40.

when it was occupied by 'SIKHS' and 'MARAHATAS'.

The village sites of the Eastern portion of Aligarh is more open, the houses are less congested and, spread into the whole vicinity of village area. The hamlets are clustered from the occupational point of view. The menial castes like 'Sweepers', 'Chamars', who live in abomination, are settled outside the village independently. They reside far from the cottages of orthodox Hindu communities and are free to run their industries, without offending the feelings of high castes people.

From geographical point of view the town of 'DUAB' of Aligarh is situated at an advantageous position in between two important rivers viz. Ganges and Jamuna. In addition to these rivers, the area is drained by Kali Nadi, Neem and a number of drainage channels like 'Karwan', the 'Budhi Ganga' (a tributary of Ganges), the 'Esau', the 'Rutwa' and the 'Chhoya' rivers. In olden days in the capital of the area was 'Hasthinapur' and later on the town of Delhi came into existence. Due to the fertility and nearness from the capitals, high officials and rich landlords preferred to settle in this town. Merchants from far distant places used to trade in this area, through the rivers at that time.

The early social cultural history of the town is obscured. The history of the old inhabitants of the area helps us to understand that some time before the invasions of Muslims, the town was under the occupation of Dor Rajputs. Mohammad of Ghaznavi (1016 A.D.) when invaded the town, the Dor Raja of Bern (Bulandshahar) was Hardatta. Up to 12th century A.D. the area remained under their administration. Thereafter Dor Rajas became weak due to the continuous meanness of 'Meos'. The Dor Rajas when became fed up sought the help of Badgujar Rajputs. Thus the old rulers of the town were the mixed tribes of Badgujars and Dor Rajputs. The old tribes which inhabited the area are delt below. Their religions and other rites help to understand the sociological conditions of the town prior coming of Muslims Rule to this area.

CASTES AND TRIBES OF ALIGARH.

(a) BADGUJAR RAJPUTS :- The term Rajput means literally 'Son of Raja' in the sense that they claim to be the descendant from a ruling race. They exercise sovereignty over this area of 'DUAB' Aligarh. Some of them claim to possess the bluest blood in the country and traces their origin Devine-God Rama, whence they call themselves, the children of Sun, 'Surjvanshi'. They assert that they represent the

Atkinson, E. : Statistical description and historial account of North West Provinces. Vol. 2, Allahabad, 1857, P. 354 & 484-85.

Lachman Singh: History of Bulandshahar (Urdu) 1874 P.7

ancient race of Kshatryas or warriors. Badgujar Rajputs are a sept of Rajputs. They came in the area of Aligarh during the time of Raja Pirthiviraj of Delhi.

Mangal Sen Patwari has written in his book that the leader of Badgujar clan was Raja Partap Singh. He came to this area during the campaign against 'Meos', thereafter settled in Pargana 'Phasu' of District Bulandshahar. Later he married with the daughter of Raja Jabat Singh the owner of 'KOL'. The Badgujars physically look stout and bold. They belong to the Aryan blood but, due to the marriages among the lower castes of this town, they are the mixture of lower tribes. Being in the occupation of land in this District, they held the position of ruling chiefs and depended upon land rents. The Badgujars in days gone were the most conservative of ancient tradition. Among them succession upon the land traditionally went into the hands of sons and not daughters. The members of their generation, who came to this town became the heads or members of a village community.

The generation of Raja Partap Singh spread all over the District Aligarh. The Parganas of Aligarh like 'Debai', 'Pahasu', Anoopshahar' were under their occupation. Apart from the Parganas, the famous states like, 'Jahangirabad', 'Bayana', 'Dharampur' were in their possessions. In his line generation, there born Lal Singh. He came into the contact of Emperor Akbar. The Emperor awarded him the

title of 'KHAN'. Since then Lal Singh became Lal Khan. Lal Khan's onward generation was known as 'LALKHANI'. As name Lal Khan implies, Lal Singh never embraced Islam. In his generation there born Itmad Roy, he embraced Islam being one of the favourites of Emperor Shahjahan. From Itmad Roy the onward generation became Muslim.

The Badgujars who were traditionally connected to the aborigins race were suspected about their purity of their descend, received greater incentive from their Muslim Rulers. The tribe remain no endogamous. The practice of hypergamy according to Mr. Ibbeston came to an end from them. Their old prover 'BETI PURABH, LARKA PACCHAM' mitigated out of their clan. The Muslim Badgujars now participate in all Islamic rites and ceremonies as well as attend birth, death, marriage functions among their own kinsmen and other Muslim communities of the District Aligarh. The new generation among them now receiving education in Muslim University, Aligarh. They have become modernised. They adhere to 'SUNNI' sect of Islam. Most of them are at present 'HAFIZ and 'HAJI'. They attend 'NAMAZ' five times like other Muslims. 'Qazi' reads 'NIKAH' in marriages. They bury their deads in family burial grounds, according to 'HANFI' code of Islam.

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- Atkinson, E. : Statistical description and historical account of North West Provinces. Vol. 2, Allahabad. 1875. P-485-86.
Crooks, W. : North West Provinces of India, London, 1897. P-83.
Mangal Sen Patwari : History of Bulanshahar (Urdu) Pub. by Munshi Ganeshi Lal. 1963.

Among Muslim Badgujars there are certain families which observe Hindu rites and ceremonies. They settle their marriages in their own 'GOTRAS', prohibit cow sacrifice on the occasion of various worship as 'BAQRA-ID', They keep one Hindu and the other Muslim name of their children. On the occasion of marriage ceremonies, they sketch on their doors the image of a 'KAHARI' woman, who blessed Raja Partap Singh the founder of Badgujar clan and the leader of their kinsmen. The Muslim Badgujars of District Aligarh are divided into five branches viz. 'LALKHANI', 'AHMADKHANI', 'BIKKARAMKHANI', 'KAMALKHANI' and 'ROYKHANI'. The title came into practice among them from the time of Moghal Emperor Jahangir. The details of this Muslim caste is given under 'LalKhani' Muslims.

(b) JADON

Among the old inhabitants, the race of Jadon resides in this town in a considerable number. Pargana 'Akraabad', 'Atrauli', 'Gorai', 'Hasangarh' and 'Khair' were under their occupation. Most of the Jadon of the town relates themselves to the race of 'Yadava'. The sept of 'Chonkar' is another branch of the Jadons. 'Jadons' say that 'Chonkars' are the offspings from a female servant. The sept of 'Chonkars' is treated more superior in comparison to other septs of Rajputs. Colonel Tod discussed in his book that "In Mathura and Aligarh there resides a

race of 'Pathans', who called themselves as 'Jadon'. They cultivate poppy, which is against the traditions of 'Pathans' in India. They are probably converted 'Chonkars' who calls themselves 'Pathans'.

Jadons of Aligarh area traces their origin from 'Surajvanshi' family. The details about this race is given in Bhagwat Gita and Puranas. The caste originates from Raja Yado son of Raja Yati, the 5th monarch of Lunar Dynasty. Being under the leadership of Sri Krishna and Balram, Jadons earn the fame of 'Surajvanshi'. The Hindu religious books traces their original birth place Mathura. These religious books refer that Shri Krishna after killing 'Kans' went towards Gujrat. There he established a new state of 'Jadon' and made 'Dwarka' its capital. Colonel Tod regards that Jadons as most illustrious tribe of India. He treats Jadon as only Hindu descendants of 'Yaduvanshi' in present days, who reside in a small state of 'Karauli' to the west of Chambal and Sabalgarh or 'Jadonvati' in Gwalior territory".

The converted Muslim Jadons are spread in a very large area of Eastern Rajputana from Sohna and Alwar on the West of Chambal, on the East from the bank of river Jamuna to Karauli and Sabalgarh on the South. The Muslim

District Gazetteer Bulandshahar, Vol. 5, P-100
Mangal Sen Patwari : History of Bulandshahar (Urdu) 1863.
Lachman Singh : History of Bulandshahar (Urdu) 1874. p.337-62

Jadons are called 'Khanzadas' and 'Meos'. Their ancestor was Dharam Pal, who was 77th in line generation of Shri Krishna. Pala was the title of Karauli Rajas. The tribe of Jadons which reside in the town of Aligarh are the descendant of Raja Awa in Pargana Jalesar of Etah District. The family is residing in 'Jewar' of District Bulandshahar are known as 'Chonkarzada' or descent from the slave girl. They allow widow marriage. Most of the Jats includes themselves in Jadon branch. They hold the water of Ganges on particular venerations.

(c) JAT :-

Jats are also the old inhabitants of this district. Their large number of population is found in central 'Duab' of this Province. The main areas of this district under their occupation are 'Hatharas', 'Mursan' and 'Iglas'. The Jats of this Pargana say that they belong to the spurious branch of Rajputs. This is fact, if we go through the old history of the area, we can mark, in olden days most of the Rajputs kept unmarried beautiful girls of Gujars and Jats in their houses. The offspings out of such marriages called themselves Gujars or Jats and some of them maintained the caste of their fathers, called

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- Atkinson, E. : Statistical Description and Historical Account of the North West Provinces. Allahabad. 1975- Vol. 2, P-393-94
- Lachman Singh: History of Bulandshahar (Urdu) 1874). P-309-32
- Crooks, W. : The Tribes and Castes of North Western India. Vol. 3. P-9-10.
- Colonel Tod : Rajasthan, Vol. I. Ch. XXIV as referred by Crooks in Vol. 3 p- 9-10.

themselves Rajputs, Among the Jats there is a 'Ponia' caste, which regards itself as a separate branch of Rajputs.

According to Hindu mythology the Jats originated from the 'Jata' of Lord Mahadeva. The Jats of Aligarh traces their descent from Makkan who at the end of 17th century A.D. came from Rajputana and settled in 'Mursan'. He married there with a 'Khokar' Jat woman and settled permanently. The Jats of Aligarh are divided into three branches viz. 'Khandiya', which resides in 'Tappal', the 'Thakural' branch resides in 'Hasangarh' and 'Tanwar' branch in 'Gorai', 'Mursan' and 'Hatharas'. They hold respectable position in this area. They say that they came to this area in 1046 A.D. Thakur Bikkaram was their ancestor who was turned out from this area by 'Jhangar' Rajputs and 'Kalars'. The Khandiya Jats of 'Tappal' derive their name from the place of their settlement. The other famous clans of Jats in Aligarh are 'Ahlawat', 'Eadhauniya', 'Rangar', 'Chang', 'Chhonkar', 'Chaudhary', 'Dogra', 'Dikhit', 'Gandhor', 'Gujar', 'Katheriya', 'Mahur', 'Pachhada', 'Panwar', 'Punriya', 'Rathaur', 'Sangwan', 'Sarawat', and 'Tomar'. The names of the most of the Jat's

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- Lachman Singh : History of Bulandshahar (Urdu) 1874. P-337-362.
Crooks, W. : The Tribes and Castes of the North Western
India. Vol. 3. P-25-40
Atkinson, E. : Statistical Description and Historical
Account of North Western Provinces. 1875. P-391-98.

clases resemble to the different branches of the Rajputs. All the above branches of the Jats are endogamous. The rules for intermarriage among them is most intricate and takes place by the consent of tribal council. The family priest of each sept solemnise the marriage ceremonies.

The Panchayat decides almost all tribal disputes. It is headed by a 'Chaudhri'. Matters related to castes and customs are referred to the Panchayat. If an unmarried Jat girl cultivate friendship with a low caste man she is expelled by the council. If the lover of the girl belongs to the higher caste, she is pardoned. In default of the same, she provides feast to the clansmen.

Polygamy though the Jats of Aligarh District hate, but under tribal law, it is permissible among them. Due to practice of infanticide in early stages, the bride among them remain scarce. In almost all families except the elder brother, none of the younger brothers marriage could take place. Because of this, polygamy become prevalent among them. The clan of Jats purchases girls. The well to do Jats of Aligarh in marriages of their daughters give dowery. The marriage of widow is also prevalent among them. It is usually takes place with the younger brother of the deceased or outside the family. If the widow is married outside the family, she takes away her children and

Lachman Singh : History of Bulandshahar (Urdu) 1874.
P-337-362

Crooks, W. : The Tribes and Castes of the North Western
India. Vo.3. p-25-40.

Atkinson, E.: Statistical Description and Historical Account
of North Western Provinces. 1875. P-391-98.

moveable property. The step father adopts the children and looks-after them till they reach to their youth. The rite of widow marriage among them is simple. The bridegroom along with his friends goes to the widow's house. He remains there whole night, next morning the widow puts on bangles and other ornaments which she discards already on the death of her first husband. These ornaments are presented by the bridegroom. The bridegroom when goes to marry the widow, he puts on white or yellow dress. When he returns from his betrothal he arranges feast for the clansmen.

On the occasion of child birth, among Jats there is tradition to wave Rs.1.25 upon the head of the child's mother. The money is kept separately with the vow to spend upon the worship of 'Devi Ji' on successful delivery the sweetmeat of the same money is purchased and offered at the shrine of 'Devi Ji'. In case of tedious delivery a glass of water breathed by 'Fakir' is given to the woman. On some occasions instead of breathed water, a glass of water dipped by a quadrangular coin upon which the names of four 'KHALIFAS' viz. Prophet Mohammad, Abubakr and Ali is noted, called 'CHARYAR', is given to drink. According to their faith, the water makes the delivery easy. At the time of delivery a 'Chamarin' (midwife) attends the woman. If there takes place the birth of male issue, the 'Chamarin' gets double fees. In the night of delivery Brahmins are called to sing songs. On the tenth day of the birth, the mother and the child are given

bath. On the twelveth day the impurities of the woman is removed and menials are awarded prizes. The Brahmans and the clanmen are feasted. The house is purified by sprinkling cow urine and dung together with Ganges water. The name of the child is generally decided on this day.

The death rites, the Jats of Aligarh perform by burning their deads. The chief mourner who puts the fire into the pyre, in the same night puts a cup of milk on a little plateform raised by sticks in the way of burning ground. The milk, it is believed is hanged there for the ghosts who attend the deceased. On the third day a pitcher full of water is hanged by a 'Peepal' tree. In the pitcher a small hole is made for the easy flow of water. Jats believe that the water flow from the pitcher for refreshing the spirit of the deceased.

Among Jats of this District there are found mixture of Hindu Muslim, Sikh Jats. All worship 'Devi' and 'Maha Deva', besides this they worship other, several godlings, ghosts, demons of their villages. They also worship Mohammadan saints as Zahir Diwan, Zain-u-Din and Sheikh Saddo. They worship 'Sitla Mata', the goddess of small-pox.

Crooks, W. : The Tribes and castes of North Western Provinces. Vol. 3, P. 25-40.

(d) MEO, MEWATI, MINA-MEO :-

The history of this 'Duab' mentions that Meos are the old inhabitants of town Kol. 'Farishta' in his history described that in the adjoining areas of Delhi Meo thieves used to raid upon the travellers. Being afraid to them the dwellers of this District had no courage to visit the shrines of their family deads after sun-set. Ghyas-ud-Din Balban was fed-up with them. He made a hard derive against them and ~~massacred~~ about one lac out of them. Balban publicly announced to eject the Meos from their neighbourhood. The Bhal Rajputs who were in the possession of 'Khurja', turned them out from there. Though Meos are in a large number of residents of this area but they appear like aliens. The 'Mina Meos' of this area belong to Rajathan and do not relate themselves to the common Meos of the area. Major Powlet held the opinion that Meos and Mina Meos bear common origin. Both are equal in status and regarded lower to Rajputs from whom they originated. The different census returns indicate, there were 97 subdivisions among Hindu Meos and 347 divisions among Muslims, who are known as 'Mewatis' Hindu branch of Meos show their connection with various Rajput branches. During early Muslim rule 'Mewatis' were notorious for their troublesome and predatory robbery

and dacoity.

By caste mostly the Meos are Muslim and called by Muslim names but, in faith they resemble to their Hindu brethren. They worship village deities and take part in all Hindu festivals. They celebrate Holi at par to 'Id', 'Muharram' and 'Shabe-Barat'. They engage Brahmans for fixing the date of marriages. They call themselves by Hindu names, side by side discard from their names the word Ram and Singh. On the day of 'Amawas' or on monthly conjunction of sun and moon, Muslim Meos like their brethren "Ahir" and 'Gujar' do not go at their work. When they construct fresh well they worship 'Bhaironji' or 'Hanuman Ji'. Whenever they raided upon the town Kol, they equally plundered Hindu shrines and temples. On invitation of their attention towards the sanctity of any religious shrines, they begged pardon with the words "Tum To Deo, Ham To Meo". Mewatis say themselves Muslim but are quite ignorant, few of them know 'KALIMA', few attend regular prayers. They participate in all religious observations. In central 'Duab' Meos worship some discarded ancestors known as 'Jagat Deo'. They prepare their images and offer 'Malida'.

Marriage among Meos takes place according to their old traditions. They do not marry into their own

clan (Pal). They develop relationship with the woman of castes. The offsprings out of such marriages they include in their own clan of Meos. On marriages Meos generally spent Rs.200/- and regard this sum as sumptuous. Out of this amount Rs.130/- they spent on 'Sagai' (betroth) and Rs.70/- on the rest marriage expenses. The well to do class some time awards handsome dowery and some time makes money by marrying their daughter. Those who earn money from their daughter's marriage, clear their old debts. In comparision to Meos, the 'Mewatis' engage 'Qazi' on Rs.125 and 8 kg of rice to read the 'Nikah'. The rite of circumcison is performed by the village barber or 'Fakir', who attend the burial ground of the village. 'Mewatis' women are more active in comparision to their husbands. They attend the field work as well as their husband and children at their cottoges. They tattoo their bodies against the Muslim religious rules. Mewatis by their dress appear like their Hindu brethren, clad in lion cloth jacket (dhoti and mirzai). Men some time put golden ornaments but women do not use. Sir John Malcom was of the opinion that Meos of central India cannot be easily identified whether they are Hindu or Muslim. They frequently participate in both the religions.

Lachman Singh : History of Bulandshahar (Urdu) 1874, p-331-62
Crooks, W. : The tribes and castes of North Western
India Vol. 3. P- 435-93.

By nature though they are robbers and assains but, equally they are faithful and courageous guards and servants. In central 'Duab' they disconnect themselves with the Mewatis and call themselves Rajputs. The caste is endogamous and marry their daughters on exchange basis. A Meo who marries on exchange give his sister to the brother of his wife. Some of the Meos to distinct themselves call themselves as 'MEH'.

The sufficient number of Meos in District Aligarh are cultivators, some are day labourers. In the 'Duab' of Ganges and Jamuna rivers they are dacoits and raiders.

(e) CHAUHANS :-

This is an important sept of Rajputs. There are different legends about their origin but, 'Chauhans' are content to be the descendent of Sage 'BHIRGU' through 'JAMN-DOGNAYA VATSA'. Sir E. Elliot writes, in Oudh they colonised on a tract of land which lies south of 'Dikhtiyana', 'Panwars', 'Bachhah', and 'Parihero' and the river Ganges. The tract was known as 'CHAIHANA' and, consisted upon 90 villages.

MAKHZAN-I-AFGHANISTAN of Niyamat-Ullah refers at several places the name of Partap Rudra. During the reign of Mohammad Al-ud-Din and Bahlol Lodi he held 'Bhogaon', 'Kampil' and 'Patyali' in District Aligarh. Members of his generations crossed river Jamuna and went to 'Baroli', District Aligarh. From there they migrated to 'Mauza CHHERA' and settled there permanently. The other branch of "Chauhans"

in this area is called 'KIRANS'. Though they are in majority among other Rajput branches but, hold an inferior position. They are good cultivators.

Among 'Chauhans' marriages takes place in early ages. In olden days infanticide was common among them. After embracing Islam they were turned out from their community. Among them widow marriage is common. The 'Chauhans' of Bulandshahar are Muslims, even they marry their daughters among 'PANWAR', 'RATHAUR', GAHLOTS, 'TIRLOKCHANDI', 'BAIS', 'KACHWALA', 'SISONDHYA', and other high septs among 'Chauhans'. The other traditions among Muslim Chauhans are not clearly traceable but they participate in all Muslim religious ceremonies. In their line of generation there born Pathraaj, from him the onward generation remain Muslim. The practice of infanticide among them came to an end. Under Muslim influence they began to marry their widows. On observation it has been noted that among them marriage ceremonies usually takes place according to both Hindu and Muslim religious rites. Birth ceremony they perform according to Hindu traditions while bury their deads according to Islamic law.

Crooks, W. :- The Tribes and castes of North Western India.
Vol. 2, P- 207 - 11.

Atkinson, E. :- Statistical description and historical account
of North Western Provinces. Vol.2. 1875.
P-343-44.

Lachman Singh:- History of Bulandshahar (Urdu) 1874, P-309-332.

(f) GAHLOTS :-

In District Aligarh there are found two important branches of Gahlot Rajputs. One is called 'SISONDHYA' and the other 'AHAR'. Both the branches of Gahlots in Aligarh District are more prosperous in comparison to other Rajpur branches. The thirty three villages of this District were under their occupation but, none of them at present is landlord or 'Talukedar'. The head of the 'SISONDHYA' class was Rana of Udaipur. Gahlot Rajputs say that they are the descendent of 'Satroghan', the brother of Shri Ram Chandra Ji. Persian historians maintains that 'SISONDHYA' were the offsprings of King Nausherwan as Maha-Banu the daughter of Yozdigrid was married to him. In Farrukhabad Gahlots say that they migrated there from Chittor. The founder of their colony was Govind Rao, who came to this area along with Raja Prthviraj. The Emperor was impressed by his bravery and awarded him 180 villages in this area as well as in Kanpur District.

The Gahlots of Bulandshahar marry their daughters in the sept of 'CHAUHANS', 'BADGUJARS', 'PUNDRIS', 'PANWAR', 'SALONKI', 'TOMAR', 'BHATTI' and 'RATHAUR'. They connect their 'Gotra' from 'SURAJVANSHI SANOHA' of Chittor and Udaipur. Some of the Gahlots marry their daughters in restricted branches among them. The 'Gotra' of this 'Duab' Gahlots differs from other Districts.

The birth and death rites, the Gahlots perform according to Hindu traditions. Among those who embraced Islam, prefer to solemnise according to Islamic rules. They celebrate all Muslim festivals on the pattern^{of} other Muslim castes. The marriage ceremony is performed by 'Qazi'. deities for the Muslim and Hindu Gahlots are same. Both Hindu and Muslim Gahlots engage Brahmins to find out ominous dates like marriage and businesses. Barring few almost all Gahlots, Hindu and Muslims resemble with each and otherⁱⁿ in food, dress and shelter.

(g) GUJARS :-

The caste of 'GUJARS' came into existence out of Aryans father and some low caste Indian woman. 'GUJARS' in this area resemble with 'GARS' which is a separate branch and came into existence through the union of Rajput and a 'BAHELANI' woman. Mr. Ibbeston is of the opinion that ethnically 'GUJARS', 'JATS' and 'AHIR' are same as there is close connection among them. They may be same in far distant origin because members of all these three castes

Crooks, W. :- The Tribes and castes of North West Provinces of India. Vol. 3, P. 374-75.

Lachman Singh:History of Bulandshahar (Urdu) 1874, P-309-32.

Atkinson, E. :Statistical description and historical account of North Western Provinces. Vol.2. 1875, P-394-98.

east and smoke together.

Among 'GUJARS' there is shortage of women. Most of them are unmarried. GUJARS' who reside on the bank of river Jamuna's 'Khadar' are specially in the shortage of women. The elder brother's wife is supposed to be the wife of all younger brothers. Their women hold high esteem in the family. There is legend about the origin of the name 'GUJARS'. Their caste originated from the word 'GAU CHARAN' means to pasture the cow. The prevalent traditions and customs give no proper information about the origin of their caste.

The census list refer not less than 1178 'Gotras' of Hindu GUJARS as well as 380 Muslim branches among them. The most important among them is the branch of "BHATTIS". They claim their descent from BHATTI RAJPUTS and refer their date of settlement in this area during the reign of Raja Pirthiviraj at Delhi. The converted GUJARS are found in greater number in Meerut Division. They say that they embraced Islam during the time of Emperor Taimor, when he invaded Delhi.

The Muslim GUJARS of Aligarh District maintain their Hindu traditions, some time arrange marriages of their daughters among Hindu brethren. On some places this practice has been discarded and Muslim religious rules have been adopted. These Muslim Gujars belong to 'SUNNI' sect of Islam and do not marry among 'SHIA' sect of Muslims. Apart from

conversion into Islam, they retain still among them several tribal practices. They visit the shrine of "GHAZI MIAN" at Bahraich 'U.P.) and offer 'MALIDA' (a sort of bread preparation by mixing Ghee and sugar). They worship local saints and martyrs such as 'Ala-ud-Din Shaheed', Madar Sahib and Buddhi Chandra Bala. They engage 'SARWRYA' and 'SANADH' Brahmins for finding out suspicious dates regarding marriages and other businesses of life. They observe Holi and Nag-panchami festivals and do not work on that day. On Fridays they make offerings of food to their deads and feed beggars. Muslim 'GUJARS' as per Islamic traditions eat and drink with other castes of Muslims, except 'DHOBI', 'DHUNYA' and other lower castes.

Among Muslim GUJARS, still on the occasion of marriages several Hindu customs are performed, as when bride arrives at the house of her husband, her mother-in-law performs the wave ceremony "PARCHARAN" over the head of bride to cast-off the effect of evil spirits upon her. Therefore she takes the bride to the house hold 'DEO GHAR', where the bride worship the guardian deities of the family. At the end of this custom, the bridegroom's father is permitted to see the face of the bride. On this occasion the father-in-law of the bride makes presentations in kind or money. The widow marriage is performed among them through

'NIKAH', The levirate is allowed. The younger brother of the deceased can marry the widow of his elder brother. The date of marriage is settled by 'Pandit'. The fathers of both the sides exchange the cup of liquor. The marriage procession when reaches to the house of bride, the custom of 'DWARKA CHARAN' is performed and after the 'MEHAR' (dower) the rite of 'NIKAH' is performed through 'KAZI'.

The delivery room among the 'GUJARS' is attended by the 'CHAMARIN' as midwife. The birth of the child takes place into an earthen pot, which is called 'KHAPRA'. The father of the new born drops two 'Paisa' in the same broken earthen pot. The tradition is known as 'KHAPRE-KA-TAKA' (fee of the midwife). A 'Pandit' is called to find out the lucky day for assigning the name of the child. The 'Pandit' again fixes a day after twelve days to purify the woman. The child when becomes four or five years age, the rite of circumcision is performed.

(h) NAGARS :-

The Brahmins of Gujrat are called Nagars. They say that they came to this area in the time of Raja Jamniji of Hasthinapur. During the reign of Dor Rajas and Afghan Kings they were ousted from this area. They again returned to their original place during the reign of Emperor Aurangzeb. Half of the Nagar after their re-settlement in this area embraced Islam. The Emperor awarded them the post of 'CHAUDHARIS' of the area.

Hindu and Muslim 'Nagars' differs in their customs and traditions and do not inter-marry. In other respects their relationship with each and other still exists. There are certain rites which takes place on the pattern of Hindus. Widow marriage takes place among them. Marriage and death rites they perform according to Muslim rules.

(i) BARNWAL :-

They are the old inhabitants of 'Bern' (Bulandshahar) Mohammad Tughl^{aq} ousted them from Bulandshahar. They say that they are the offsprings of Raja AH BARNWAL who founded 'Qasba Bern' in the reign of Emperor Akbar. From the time of Akbar upto 1844 A.D. the post of 'Qanungos' in Bern were in their hands. During the reign of Emperor Aurangzeb, one of the members of their line generation embraced Islam. During his regime, considerable property was under their occupation which was given to them revenue free.

In tradition and culture they appear like common Muslims. Most of them are learned poet of Arabic and Persian literatures. They celebrate all Muslim festivals and perform death, marriage and birth according to Islamic rules. They have firm faith in 'HANFI' sect of Islam.

(i) TAGAS :-

They belong to 'GAUR BRAHMINS' clan. Some of them relate themselves to 'SARSOT' Brahmins of Kashmir.

They are treated inferior Brahmins as they accept charitable lands as well are engaged in cultivation. In their line generation, one of their members married to a prostitute. The offsprings out of this couple adopted the profession of weaving cotton thread. Since the generation was called TAGA BRAHMINS. They were good cultivators, being impressed by their hard labour in the field, Emperor Aurangzeb awarded them revenue free lands. Half of the TAGA BRAHMINS since then embraced Islam. Their outer feature resembles to their Hindu brethren. Their women are modern, use modern dresses and cosmetics. Muslim TAGA BRAHMANS lead their life on the pattern of Islamic rules.

(k) BARGALAS :-

The Bargala Muslims are found in 'Dankor' and 'Sikandrabad' of District Aligarh. They are called as 'NAUMUSLIMS'. They say, they went there during the reign of Raja Pirthiviraj of Delhi, and their descendents relate themselves to "CHANDRAVANSI" sept. Most of the Hindu 'BARGALAS' in support of Emperor Aurangzeb received 'Jagirs' in gifts. Being impressed by the simplicity and sympathy of the Emperor most of BARGALAS embraced Islam and flourished

Lachman Singh :- History of Bulandshahar (Urdu) 1874.
P. 337-62 & p- 309-32
Crooks, W, E- The Tribes and castes of North Western
India, Vol. 2, P.439-40 & P-343-44.

in that area. BARGALAS were staunch supporters of Muslim rulers. In the mutiny of 1857 they revolted against British regime in that area. In default of the same they were punished and their properties were confiscated. BARGALAS both Hindu and Muslims hold no good reputation in that area.

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B. SOCIAL CHANGE : MUSLIM RULE IN THE TOWN.

The rule of old inhabitants of town Kol was terminated by Muslim invaders. The new rulers of the town Kol from the time of Sultan Mahmood Ghaznavi down to the accession of Emperor Jahangir and onward successors were Arabs, Afghans, the Turks and Turkoman, Mongols and the Mongliod Tatars. Each of the above rulers were the followers of Prophet Mhammad. They presented a sharp contrast to the vast Hindu majority of the town in respect of religion, manners and customs. Their food, dress and shelter was quite different from the Kol's navtives. They brought with them new art, culture, trade and industry. The natives of town Kol in comparision to the new commers appeared as uncivilized. Babur, the well known Emperor from Central Asia, after gaining victory upon the country showed his opinion as,¹ "It is a country, he says, that has little to recommend it. The inhabitants are not good looking, they have no ideas of social pleasures or friendly intercourse, they have no genius or comprehensive ability, no polish of manner, amibility or sympathy, no ingenuity or mechanical inventiveness, no architectural skill or knowledge, they have no decent houses, ice or cold water, their markets are not well supplied, they have neither public

bathes nor colleges, neither candles nor candle-sticks, if you want to read or write you must have filthy fellow standing over you with a flaring torch."

The town Kol being nearest to the Capital, remain under direct contact of Delhi Sultanats. The social, cultural and religious programmes of the rulers used to exert influences upon the inhabitants of the town. Besides this the town Kol being in way of Agra and Delhi got much attentions of Imperial workers. After their occupation, the town began to develop. Its adjoining areas and villages started to take shape into 'Parganas' and 'Qasabats', Due to the main access of Imperial troops in the town, there developed major high ways through it.

The Muslim rulers to regulate the life of the inhabitants of this area framed new methods of Public Administration. To raise the standard of living, introduced new methods of trade and industry. They gave full attention towards land management and revenue collection. The inhabitants of the town, as history speaks, could not stand aloof longer from their virtuous and faithful new masters. Professor Jadu Nath Sarkar marked that the Muslim Rule in India brought religious and social unity, advancement of architecture and painting. In the field of science developed military organization, discipline, fortification as well as use of guns, canons etc. India made an unprecedented progress

1. Crooks, W. : North Western Province of India, their history, ethnology and administration. London. 1897. P.92.

during Mughal period. Prior to Mughals fire arm was never used by the native army. The impression which the Muslim left behind them can easily identified in all walks of natives of town Kol.

1. Influence of Muslim Rulers on the Old Inhabitant's
Pagan Superstition.

Our English historians though blame Muslim Rulers but proofs are available that they neither forced their rule to embrace Islam nor hated them on caste and creed basis. They treated Hindus and Muslim absolutely alike and on the same footing gave opportunity to both communities in Government employment and public administration. Both religions were equally respected and neither of them was shown any partiality in any matter whatsoever. The British Ambassador, Sir Thomas Roe, who wrote in 1616 concerning what he visited of Jahangi's Administration in the following words, "¹Tamerlins offsprings brought the knowledge of Mohammad, but imposed it on none by the law of conquest, leaving conscience at liberty." By the above I do not mean that no compulsion of any kind was used at any

1. A General Collection of the best and most Interesting Voyages, ed. by John Pinkerton. London. Vol. VIII. P-46.
(See also)

Pandit Sundar Lal : How India lost Freedom. Bombay.
1970. P-92

time or anywhere in converting Indians into Islam. The characteristic and general interests of the inhabitants show that they embraced Islam either being influenced by their Muslim rulers or in the interest of economic progress, power and pelf.

2. Influence of Muslim Rulers on Planning and Rehabilitation of Town, Aligarh.

The area of Aligarh 'Duab' was full of ravines and green valleys covered by Acacia jungles. There were prominent high and steep banks of rivers, which were stronghold of robbers. Prior to Muslim Rulers the area was occupied by wild Rajput tribes, robbers and raiders. They were settled along the high ways of Duab and caused menace for the Muslim Administrators. The village life due to raid and rapine was full of miseries. Heavy walled houses were crowded within a limited area upon high mounds raising over the surrounding low lands. The narrow and winding passages of the villages speaks that they were constructed with the view of defence against sudden raiders.

During the reign of Muslim Rulers, the village living conditions were improved. Fresh 'Talukas', 'Parganas' and towns were developed. The congested population were dispersed towards unprotected areas by spreading over whole village area. The contribution of Mughal

Emperors in District Aligarh can be ascertained by passing on through different roads and visiting the adjoining sights of the town Aligarh.

THE ALIGARH PROPER :

The town of Aligarh from each of its nooks and corners reflects Muslim culture and civilization. The Muslim Governors during their occupation designated the town after their names. For example the old town Kol under the charge of Mahmood was named Mohammadgarh. During the Governorship of Sabit Khan, it was called Sabitgarh. When Najaf Khan became Governor, he named it the town Aligarh. The Governorship under each Muslim rulers onward changing on but its name after Najaf Khan remain Aligarh. The town due to its natural and physical conditions, from the earliest time, remain under direct influence of Delhi Sultanats. In 1194 A.D. Qutub-ud-Din Aibak came across with this area. He captured the celebrated fort Kol of Dor Rajas. On resenment and clash with the neighbouring tribes of the fort, he declared his possession upon the area. To maintain his hold upon the area, he raised four bastions. He appointed Husain-ud-Din Ulbak as a first Musalman Governor of Kol. The art and architecture of his time cannot be identified to-day. Thereafter came the regime of Sultan Ala-ud-Din Massud Shah bin Firuz Shah. In 1242 A.D. Nizam-ul-Mulk Mahaz-ud-Din was appointed as

as Governor of Kol. Soon after taking the charge, he was assassinated by a Tukish Noble. The native became rebillious and tried to overthrow the Muslim rule. After the laps of ten years Vazir Ghayas Uddin Balban was posted as Governor as well as to succeed his brother-in-law Sultan Nasir Uddin who died in 1265 A.D. Sultan Nasir Uddin during his regime gave fresh look to town Kol.

'KOL MINAR'

Sultan Nasir Uddin erected a Minar to commomorate his victory in 1253 A.D. The Minar was constructed on a high ground which is known to-day 'Balai Qila'. It was raised on square of stone base. It was built in two stages, the lower portion was 20 ft. high and the upper portion 54 ft. high. The circumference of the tower was 80 ft. "A writer in Ledlies Miscellany gives an account of the piller, and winds up with a hope that the local authorities or the Government may be induced to interpose on behalf of the relic of antiquity." The Kol Minar though was inferior to the Kutub Minar at Delhi in size and beauty but was attractive and well built. It was destroyed in August 1862 by G. Edmondstone, Lieutenant Governor of British regime. After Balban's regime there came the reign of Jalal Uddin Firuz Shah. He appointed Kiki Malik the Governor of Kol. The monuments of his period are traceable in the town. The remains of Kol Minar are kept in Sir Syed Museum, Muslim University, Aligarh.

'FORT'

The up and down sight of Mohalla 'Balai Qila' speaks, some time ago there existed some fort. The historical sources connect this fort with Isa Khan the resident officer under most noteworthy figure Sikandar Lodi (1488-1517 A.D.). During the reign of Farrukh Siyar and Mohammad Shah Viceroy Sabit Khan was resident of the fort. He changed the name of the town after his name Sabitgarh. After Sabit Khan there came Nawab Najaf Khan. He occupied Kol during the reign of Shah Alam Sani. Najaf Khan attacked upon Kol with a huge army in 1773 A.D. After his occupation the name of Kol changed into Aligarh, which is still known to-day. After Najaf Khan his son Afra Siyab took over possession upon Kol fort. After two years he was killed by Raja Sindhya. After his death there came change over the area. Mughal Empire was declining and the Governors declared themselves independent rulers. Exact date of construction as well as name of the owners of fort Kol is not trace-able.

'MOSQUE'

Sabit Khan during his Governorship constructed a Jama Masjid in the middle of the city Kol. Its date of construction so far traceable is 1724 to 1728 A.D. The Jama

Crooks, W. : North Western Provinces of India : Their history, ethnology and administration.
London, 1897. P-25-26

'See also)

Atkinson, E.: Statistical description and historical account of North Western Provinces, Vol. 2. 1875
P-486-91 & 517.

Masjid stands in Mohalla Balai Qila at present. It is a huge and gigentic building. There are five domes on the roof of the building, three of them are in the middle and two of them on each sides. The Mosque is built upon a high mound which is visible from the distance. The situation increases its beauty and dignity. Besides Jama Masjid, there, several architectural contributions of Sabit Khan are found in the town. There is another Mosque which is known as 'Moti Masjid', attributed to Sabit Khan. The Mosque exists in between Balai Qila and South-east of Jama Masjid. It is also a beautiful and well built building. Sabit Khan also constructed a tank some where Jama Masjid. Its situation is not traceable, perhaps it may be the same tank which exists inside the Masjid for ablution.

'TOMBS'

Gesu Khan : The town Kol bears the architectural stamp of each of its rulers. During the reign of Mughal Emperor Akbar in 1563 A.D., Gesu Khan was Governor of the town. He constructed 'Idgah' on the western outer side of the town. The town before him had no such mosque to perform annual prayer on the occasions of 'Id' and 'Baqraid'. Close to 'Idgah' there exists his tomb. The tomb reflects the sense of the masonship of Mughal period.

Atkinson, E. : Statistical description and historical account of North West Provinces, Allahabad, Vol. 2. P-513-19.

Ilah Bakhsh : Close to the 'Moti Masjid, there is a tomb of Ilah Bakhsh. It was constructed by Sabit Khan. The inscription of the tomb refers the date of construction 1717 A.D. The tomb infact was constructed by Sabit Khan for his own burial. It is a handsome building containing a dome shape roof. It is said at the time of the construction of the tomb 'Fakir' Ilah Bakhsh reached to the place of tomb, he liked much the building. The Fakir then approached to Sabit Khan and demanded for his own burial. The Fakir warned Sabit Khan that he will not be burried in the tomb. In honour of Fakir's grace Sabit Khan told him whoever die earlier, either Fakir or Sabit Khan shall be burried inside the tomb. The Fakir became happy with the answer of Sabit Khan. He was aware about his death. The Fakir died earlier than Sabit Khan, therefore, as per commitment he was laid down in that tomb. Sabit Khan died late therefore he was burried in his own garden. Muslim gentry of Aligarh pay respect to Fakir and visit his tomb on each Thursday and Friday. There remains rush late upto evening on those days, garlands, sweetmeats country made is offered to the Fakir.

Shah Jamal Shamsularfin : On the western side of the town, on Khair road, at a distance about one kilometer, there exists a grove of tombs. Out of them the central one is called the 'Dargah of Shah Jamal Shamsularfin'.

The building of the tomb is not an old one but the graves in the surrounding belongs to antiquity. The vicinity itself speaks, there must have taken place some battle prior to the advent of Muslims in this area. The Shaikhs of Aligarh claim to be his descendant. They say that Shaikh Sahib were a Tatar 'DURVESH' (mendicant) who took up his abode near Kol before the capture of the town by Ala-ud-Din Ghorî. It is said that Ala-ud-Din Ghorî captured the town on the prediction of Shaikh Sahib. They connect this truth by referring the names of his two disciples who perished in the battle. One of their tomb lies in Mohalla 'Mamu Bhanja' and the other near Muslim Musafir Khana (inn) Railway Road and known by the name of 'Amba Aulia'. During Ala-ud-Din Ghorî's attack there died other several disciples of Shaikh Sahib whose graves are found all over the city. Most of those tombs were awarded endowment but due to mismanagement and division of shares among the 'Khadims' (servants of Dargah) all properties has now disposed of. The Dargah has fallen into delirious condition and there is no proper means of their repair. The Shaikh Sahib were one of the most reverend personalities among all the Muslim saints of Aligarh. On each Friday and Thursday city people go to pay homage to him at his 'Dargah'. Besides this usually city people visit the Dargah early in the morning and offer 'Fateha'. (Prayer).

Pir Ata Ullah : In the army of Ala-ud-Din Khilji there was a Cavalry Commander whose name was Pir Ata Ullah, who is known now by the name of Pir Bhadur.

The Commodor was killed during the campaign at Kol. His grave lies in the south of Jama Masjid, Mohalla Ata Ullah. The resident of Mohalla rever the grave of the Pir. It is said, in that area no one can gallop the horse. Towards this end there is told a story. Some time back there was a Tehsildar at Kol. His son was fond of horse riding. One day he brought his horse and began to gallop in the vicinity of Pir's tomb. He suddenly fell from his horse back and entangle into the stirrups of the horse. The horse was trained, usually came to stand still on such occasions but at that time it was galloping on till the Tehsildar's son died. People say Pir Sahib became angry due to his disrespect of the tomb. Muslim of Aligarh still pay much respect to Pir Sahibs.Dargah'. On each Friday and Thursday together with garlands and 'Batashas' (sweetmeats) attend the Dargah. The 'Mujawir (care taker) breaths on the 'Batashas' and puts garland on the 'Mazar', (grave) and returns a portion of the same to the visitor.

Barchi Bahadur There is a tomb besides the Railway crossing, under 'Katpula'.(bridge). The tomb is famous by the name 'Dargah of Barchi Bahadur'. About him it is said that he was a Muslim saint as well as chief in the army of some Muslim Emperor. The 'Khadims' (servants) of 'Dargah' say that village Jamalpur and 'Dhorera' rent free were granted for the Dargah by some

Muslim ruler but due to change of Government and law, they remain no more under the occupation of Dargah(tomb). Annual 'Urs' is celebrated in the month of October each year. The city dwellers participate whole heartedly. The programmes of 'Qawwali' continues several days.

MOHALS, WARDS & MOHALLAS

Next to the architectural programmes in town Kol, Muslim rulers for city planning divided the whole city into Mohals (wards) and Mohallas. They divided the whole town in 101 Mohallas. Each Mohalla had its separate names. The names of Mohallas as we call today were started with the word 'SARAI' or 'DARWAZA'. For example 'Bibi-ki-Sarai', Hakim-ki-Sarai', Rahman-ki-Sarai etc. or 'Madar-Darwaza', Delhi-Darwaza, Turkman Gate, etc. The name of Mohallas which began by the words 'Sarai' (inn) probably were the halting places. Usually in those days the travellers on their way to Delhi or Agra used to take shelter in the night at some place. Persons who used to provide food and shelter, the place became famous after their names. The city during the Mughals reign probably had gates for in coming and out going to Delhi and Agra. The remains of these gates still found at their places of constructions. The Mohallas known by the words gates or 'Darwazas'

Atkinson, E. : Statistical description and historial account of North West Provinces, Allahabad, 1875. P-515-19 (Vol.2)

are located still at the outer posts of the city. Turkman, Sasni and Aligarh 'Darwazas' (gates) still exists. The remain of Aligarh Darwaza (gate) still stands at its original place. The features of Mohallas portrays the Mughal skill about the city planning and organization.

Besides above division of the town, it was broadly distributed into four Mohals, viz. 'The Delhi Darwaza', 'Budaun Darwaza' and 'Khari Khirki' as well as 'Mithi Kirki'. Each Mohal was under the charge of a separate official who looked after its managements. From the middle of the 12th century A.D. up to the middle of 18th century A.D. the land comprised in the town Kol remain revenue free. During the reign of Mohammad Shah most of the grants were resumed by Sabit Khan, but these were again released by Najaf Khan. This helps us to understand that at that time there were no local self government, even then, Mughal Emperors gave to town best administration and management.

'ROUTES' :-

This cannot be said with certainty whether existed metalled roads or not during the Muslim rulers in the town. The old routes are still available upon which Mughal troops were passing on via Aligarh to Delhi and Agra.

Atkinson, E. : Staistical description and historical account North West Provinces, Allahabad. 1875. Vol. 2. P.515-19.

The military route at that time was constructed from Aligarh to Agra via Sasni and Hatharas. The other from Aligarh to Budaun via Jalali, Kasganj and Anoopshahar. The third from Aligarh to Delhi via Somna and Khurja and another route through Somna to Bulandshahar and Muradabad. The fourth route from Aligarh via Iglas to Mathura. The noted above routes still exist today but they are now metalled, neat and more clean. The routes makes clear Muslim rulers were good administrators and had the idea to shape a town into an important city. The importance of Aligarh raised during the Mughal Rule over India.

CONTRIBUTION TOWARDS THE DEVELOPMENT OF NEW INHABITATIONS:

Muslim rulers not only gave attention towards the development of town Kol, they equally raised new inhabitations to disperse the congested population living into limited areas of the villages. If we go through the social history of each and every 'Pargans' we can mark under developmental programmes of town Kol, they were inhabited by the Muslim Rulers. The light in short has been casted below.

(a) Pargana Akkrabad : The Mughal Emperor Akbar on the occasion of his hunting excursion as came to Akkrabad, he liked the place and, ordered to raise it into Pargana. The Pargana Akkrabad is situated besides the Grand Trunk Road leading towards Meerut. It is an administrative area of

Aligarh since then. At present the Pargana has become one of the Tehsils of Aligarh and thickly populated by the various castes among Hindus, Muslims and Christians.

(b) Pargana Atrauli :

There is a legend behind this Pargana. It is said that the Pargana was founded by Uttra Kumar, the son of a Raja who inhabited in this area during 12th century A.D. The historical sources reveal that the Pargana came into existence in 1426 A.D. when the forces of Mubarak Shah came to stay there against the campaign of Sultan of Jaunpur. The Pargana is dominated by the Muslims. The Muslims of this Pargana had good reputation during the Muslim Rule over India. The Pargana remained under their occupations up to Mutiny 1857. The good management and simplicity of Muslim inhabitants led their Hindu brethren to settle there. Now-a-days the Pargana is mostly reided by 'Naumuslims'.

The Pargana now-a-days has become one of the chief town and Tehsil of Aligarh. It is located at distant of 16 miles from Aligarh on Ramgarh road. The town is well built, clean and healthy. Its main passages are fairly wide, well drained and metalled. There are three ways for the entrance in the town. New changes has taken over there, the main market is in the centre of the town.

(c) Pargana Jalali : At its earlier stage the Pargana was known as 'Nilanti'. The history of the same period is not now traceable. Jalal-ud-Din Firuz Shah during the reign of Ghyas-ud-Din Balban brought it into its existence. In the town there is a mosque constructed by Jalal-ud-Din Firuz Shah. The inscription of the mosque speaks, in 605 (Hijri) 1266 A.D. it was constructed. Jalal-ud-Din Firuz Shah called the Pargana after his name. He established there colony of Pathans during Lodi period took hold upon the whole Pargana Jalali. In those days Jalali was a part of Jaunpur Kingdom. In the time of Emperor Shahjahan Pathans were ousted from there. They were replaced by Syeds during the reign of Mughal Emperor as they became powerful.

Jalali now has become one of the Tehsils of Aligarh. It is situated close to the eastern side of Kali Nadi on Kasganj Road at a distance of 11 miles from Aligarh. There are good metalled roads and bridges. From here there passes Grand Trunk Road. The Pargana is open and fertile. It is said among syeds there was one Kamal-ud-Din settled in the town during the reign of Ala-ud-Din Mohammad Shah 1295 A.D. Kamal-ud-Din married the daughter of 'Kazi' and he thus gained influence upon the Emperor Shahjahan. His descendants during his life time took complete possession upon Jalali and obtained property right which is still in their possessions. The syeds of Jalali belongs to Shia sect of Muslims and are

the leading members of the Shia community. Apart from Jalai there is no strong hold of Shia Muslim community in the District Aligarh.

Inside the Pargana there are about 80 large 'Imambaras'. Out of them 30 are in good condition. Their structure is old but looks like new buildings. The passages all over the Pargana are 'kachha' and narrow. There are several 'Madarsas' (Schools) where Quran is taught to the Muslim boys and girls. The residents of old Syeds are at one place in a cluster of houses and almost all are cultivators.

(d) Pargana Sikandra Rao : The Pargana was founded by Sikandar Lodi in 1488 A.D. after whom it was called Sikandra. Sikandar Lodi deputed Daud Khan alias Rao Khan to crush the rebellious Rajput of Etah. On his successful expedition the King awarded him Sikandra. After his occupation, the town was know as Sikandra Rao. The whole Pargana at that time was divided into 'Karba Naukhd' and 'Karba Afghan'. There were four 'Pattidars' in 'Kairia Naukad' viz. Umda Begum, Mohammad Nur Khan, Jamayat Khan and Miran Khan.

Atkinson, E. : Statistical description and historical account of North Western Provinces. Allahabad. 1875. Vol. 2. P-523, 508-9 and 525-27.

At the advent of British Rule in the area Ghaus Khan of Sikandra Rao was one of the principal owner of the town. He was also the administrator of Kol under Walidad Khan of Malagarh in District Bulandshahar. A mosque during the reign of Akbar was constructed there. There still exists a ruined house which is attributed to Purdil Khan who was Governor during Afghans regime. Pathans were the original occupant of all the cultivable land in that area. The ownership of land about 54% has been transferred or mortgaged from them.

Pargana Sikandra Rao now has become one of the Tehsils of Aligarh. It is situated on Kanpur Road at a distance of 23 miles south east of Kol. The town is an old inhabitation populated in low lands. Its outer look is very poor as it remains dirty due to poor drainage system. The Grand Trunk Road passes through it. Due to stagnation of dirty water fever prevails in the town and there die number of inhabitants each year. Metalled road and bus service, unites the Tehsil on one side to Aligarh and, the other Bulandshahar.

(e) Pargana Sadabad :

In 1652 A.D. under the reign of Mughal Emperor

Atkinson, E. : Statistical description and historical account of North West Provinces. Allahabad. 1875. Vol. 2. P-509-71 & 594.

(See also)

Sherwani Nama by Abbas Khan Sherwani, Aligarh 1953.

Shahjahan, Sadulla Khan took 200 villages from Jalesar including Jat Tappar, 80 villages from Mahaban and 7 villages from Khandauli, joining all, founded a Pargana and designated it after his own name Sadabad. In 1658 A.D. when Shahjahan died there started confrontation of Jats. Nand Ram the famous grand son of Makkan managed to establish himself as a powerful man of the Pargana. Though he established his position, but refused to pay taxes of land under his occupation. Any how after some time he emerged as a dominant figure of the Pargana. As Mughal Emperor Aurangzeb came to throne, Nand Ram submitted himself before king's lordship. The Emperor treating him as one of his loyal subjects, rewarded 'Kilat' to him together with the ownership of 'JOAR' and 'TOCHIGARH'. Besides this, the Emperor awarded him a grant for the management of police together with the title of 'Faujdar'. In 1716 A.D. Nand Ram's son Bhoj Singh received a grant equal to his father from Syed Abdullah the well known Minister of King Farrukh Siyar. English regime when came to this area, his power of maintaining police in the area was withdrawn from him. Thereafter about 1816 English Officers suspected upon the activities of his descendant, Daya Ram, they reduced him to the status of an ordinary subject. After some time his

Atkinson, E. : Statistical description and historical account of North West Province. Allahabad 1875. Vol. 2. P-427-35.

property was confiscated and in place of same an ordinary residence was provided in Kol together with a pension of Rs.1,000/- for his own expenses and Rs.750/- for his family. Daya Ram's son Govind Singh latter acted according to the situation. He proved himself as trustworthy for the English Regime and supported English men during the Mutiny, for this he was awarded 'Zamindari' of Kol. Sadabad now is a well developed Pargana of Aligarh. The widow and other family member of Daya Ram derived the benefit from the property left by him.

Besides developing the Pargana, Sadabad, the Muslim rulers developed there various 'Qasbats'. At that time though Qasbats were developed on isolated places but now they have become part and parcel of its main Pargana. Some villages they founded on their names or the names of their owners. Some villages they created by awarding lands to their faithful subjects. In District Aligarh as well as in District Bulandshahar there are number of such villages. Some important ones are noted below which were founded because of having cultivable lands and for developing new industries. The villages were not created for raising revenue income, instead of raising the standard of villagers who were sinking in poverty and backwardness.

1. 'Mauza Datauli' : The founder of this Mauza were Pathans. There was one Hameed Hasan Khan, he was the contemporary of Delhi Sultanate Bahlol Lodi and his son Sikandar Lodi. In

Hameed Hasan Khan's 16th line of generation there born Haji Murad Khan. He was a simple honest man. The Brahmans of Datauli when could not pay the revenue of their lands, Haji Sahib cleared their account himself, and helped them in continuing their possession on their lands. After some time Jats attached upon the village, Haji Sahib along with the Brahmans fought against them and oust them from the village. After some time the village property came under the occupation of Haji Sahib's generation.

Haji Sahib's son Abdur Rahman Khan increased the boundaries of his father's state, during the British regime. The Pathans of Bhikampur and Datauli since then are the occupant of this village. After some time there started intermarriages in between the families of Bhikampur and Datauli Pathans. Haji Sahib's son was married with the daughter of Baz Khan the great landlord of Bhikampur. There born two sons from Abdur Rahman Khan. The elder son died earlier, the younger Haji Faiz Ahmad Khan became the owner of the whole property. Haji Abdur Rahman Khan constructed in Datauli a beautiful palace and named it after his son's name 'Faizabad' which is still known and the building is the finest one of the area. Haji Faiz Ahmad Khan was a religious man. In his life time, there were opened several

Haji Abdul Samad Khan Sherwani : Sherwani Nama. Aligarh
1953 (See also)

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Vol. 2. P- 443-49

'Madarsa' to educate the children of the area and a 'Unani Hospital' to treat the inhabitants free of charges. The descendants Pathans from Haji Faiz Ahmad Khan are still in the occupation of village Datauli. They hold high position in the village.

2. Mauza Bhamuri Nah :

The Mauza Bhamuri Nah was founded by Aidul Khan an Afghan who was in the services of Emperor Jahangir. He was a religious man, leaving the services, started to lead an ascetic life. He went to village Gangeri and began to reside beside the tomb of 'Hazrat Makhdoom Sani Rahmat-ul-lah'. He was the ancestor of Sherwanis of Mauza Bhamuri Nah. It is said 'Hazrat Makhdoom Shah Sahib' came to this area along with Pathans. In the possession of Shah Sahib's son there was a 'Shahi Farman' of Emperor Humaun regarding the ownership upon that rent free village, The information about the 'Shahi Farman' is noted in some book kept in the Library of Habib ganj. In 5th line generation of Aidul Khan, there born Ghasi Khan. He was under the employment of Nawab Sabit Khan, Governor of Kol. The village at present is under the occupation of Sherwani Pathan of Aligarh.

3. Mauza Bagrasi :

During the reign of Lodi Emperors Afghan Pathans took possession upon Bagrasi. Since then the village is under their occupation. Pathans of different descents reside now in the village. Some of them are 'Suri Pathans'. The Pathans of Bagri in greater number resembles to 'Yusuf Zai' Pathans in colour and other features. They avoid

marriage among black Pathans. Bagrasi Pathans are intelligent. They accommodated themselves in all the changing regimes, held honourable military posts. During British regime their performance and conduct remained satisfactory.

4. Mauza Ahmadgarh :

Raja Anni Roy Badgujar was one of the favourites of Emperor Shahjahan. The Emperor awarded him 'Khilat' and 'Jagir' in this area. Raja Anni Roy in honour of the Emperor gave the name of his Mauza Ahmad-garh. Some people are of the opinion that Ahmadgarh was originally belonged to Hem Singh Badgujar who was also one of the favourites of Emperor Jahangir. In east and west of Ahmadgarh there is a Jheel. Besides the bank of the Jheel there is foundation of an old fort. The fort was constructed by Hem Singh Badgujar. Near the fort and along the bank of Jheel there are several houses. People attribute to those houses as bath-rooms Hem Singh's females. At that time in Hindi they were called as 'Jal Mahal'. In 1789 the village was occupied by Raja Sindhiya and was awarded to Mahadeo Rao Khattri. The generation of Hem Singh from the time of Emperor Aurangzeb are converted Muslims. During British regime they

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- Atkinson, E. : Statistical description and historical account of North West Provinces. Allahabad. Vol. 2. P-444-45. (See also)
Haji Abbas Khan Sherwani: Sherwani Nama. Aligarh 1953. (See also)
Lachhman Singh : History of Bulandshahar (Urdu) 1874. P-245-46.

claimed for their ownership and the Government restored to them their cultivable lands. Hem Singh's family members resides there as landlords.

5. Mauza Jahangirabad :

During the reign of Emperor Jahangir, Raja Anni Roy found this village and called it after the name of Emperor. The village was very much liked by Raja, he made his capital there. After some time under the village earth there were found layers which was not treated worth living. Therefore he shifted his capital to Anoopshahar. The property of Raja Anni Roy in his 7th line generation was divided among his family members. 'Jahangirabad' together with adjoining villages came under the occupation of Raja Mahadeo Singh. Raja Mahadeo Singh disposed of his share with Nawab Malagarh. The Nawab purchased the property for one of his relations Mustufa Khan. The same property now is owned by the descedants of Mustufa Khan. Mustufa Khan's elder son Mohammad Ali was honorary Magistrate there. Jahan-girabad is now a famous industrious town.

6. Mauza Khanpur :

During the reign of Emperor Shahjahan, Mauza Khanpur together with other near by villages were given to Allu Khan Pathan in 'Jagir'. Since the owner began to reside in that village, it was called after his name 'Khan-pur'. Emperor Aurangzeb in default of non-clearance of

Lachhman Singh : History of Bulandshahar (Urdu) 1874.
P-256-57 and 266-67.

land revenue withdrew the property under his occupation, later restored to him on payment. In 6th line generation of Allu Khan there born Abdullah Khan. He was a competent statesman. During his life time he increased the boundaries of his state. Before his death, his son remain in its ownership including 150 nearby villages. Abdul Latif Khan son of Abdullah Khan was found guilty in 1857 Mutiny. He was punished for long life imprisonment. His property was awarded to Sir Bahadur Syed Meer Khan resident of Afghanistan. Now Sardar Bahadur is treated as the real owner of the village. He is a rich landlord of Mauza Khanpur.

There are other several 'Mavaziats', viz. 'Tilbegampur', 'Dadri', 'Sadarsarai', 'Jarcha', 'Jhajhar', 'Kasna' which were populated during the time of different Muslim rulers. Each of them are inhabited now by the founders generation who know its detail. Muslim Rulers in comparison to their Hindu predecessors brought over all great improvements over the town Kol.

3. The Administration of town Kol under Muslim Rule.

Before Emperor Akbar's rule nothing that can be said Civil Administration was existed in India. Britishers at their advent in the town found that the same was ruled by some civilised administrators. The Mughals widely maintained the system of village administration as well as land revenue

collection. Hindu Officers were appointed in their land revenue department. During Akbar's rule though Kol was not a place of any importance even then it was governed by a 'Sarkar'. This 'Sarkar' was divided into four 'Dasturs' viz Kol, Akarabad, Marahra and Thana Farida. Its administrative areas were much longer than the present district Aligarh. At that time the present District Bulandshahar, Etah as well as some part of Mathura were included into it. There were 21 'Mohals' or Parganas. At that time Zamindars were mainly Rajput Chauhans of Jhangra clan. The town contained 450 horses and 29500 army men. In Atrauli, Gangeri and Sikandra Rao forts were constructed for the officials residence and to maintain law and order. At that time the District Aligarh was under high tillage and was thickly populated. Aligarh, Khair, Atrauli and Sikandra Rao jointly had 2,575 cavalry and 58,750 infantry. The cultivated area at that time was equal to the present day.

The Treasury Report during Muslim Rule 1788 A.D. cites that land ownership was dealt according to Hindus 'Shastras' as well as Muslim 'Shariat'. To look after the disputes against the land ownership there were appointed officers in the Parganas. In 1673 Emperor Aurangzeb issued proclamation for prohibiting the realisation of any duty or tax from his subjects in the towns and Parganas. In the same proclamation all Government officials and Zamindars

were ordered not to accept any present or bribe or any forced labour from any cultivator. The Emperor also issued orders that no duty will be charged upon edible articles like fish, oil, ghee, milk etc.

(a) LAND ADMINISTRATION :

During Muslim rule proprietary tenure was divided into three categories viz. Zamindari, Pattidari, and Bhayachari. The tenures indicate that there were existed numerous co-sharers in a 'Patta'. Zamindari tenure was often confined to a single owner. The old land record shows that perfect (Pattidari) with complete division of land and joint responsibility were exceptional. No piece of land was free from disputes and litigation.

TALUKADARI : The population at that time in villages were divided into two classes, superior and inferior. The dominant tribes or clans on the lands were actual land owners and they were called 'Sadar Malguzars', among them were Raja of Mursan, he was Zamindar of the whole pargana. Under those Zamindars, there were several actual owners. Such land owners being in long association of Talukedars had certain rights. They were also counted in the category of 'Superiors' or the occupants of Talukadari Rights. By virtue of that right they were a recipient of certain percentage of 'Malikana' right. They were the only owners of the state. The inferior proprietors were called 'Biswadars'. They used to deposit land revenue through superior proprietors to the Government.

MALIKANA : The occupants of Talukedari rights were permitted to receive 'Malikana', the dues of the superior proprietor, on the basis of Talukas. The inferior 'Biswadar' was allowed 20% of the gross rental assets and the remainder 30% was allowed to Talikedars. The rest 50% was deposited into Government Treasury.

BISWADARI RIGHT : Biswadars were not allowed to deposit land revenue directly. They used to deposit through their Talukedars, therefore they were sufferers. Out of 218 villages at that time 79 entirely were passed out from their original proprietors. In 71 villages half and more were alienated, in 49 villages less than one half were alienated. Perhaps it happened due to huge payment to Government and Talukedars. That was the defect of 'Biswadari' right, but the realisation of revenue was not much defective.

BHAYACHARI RIGHT : There were some defects in Bhayachari tenure. The village as a whole was held in imperfect pattadari tenure. Each of the proprietors held a certain portion of the area and enjoyed the common right of whatever value or kind they were. The real owners were one or two persons. They deposited revenue to the Government but, were free from the general management of land. The system of realisation of revenue by the Government was correct at that time. Due to the restrained relationship

in between the co-sharers (Pattidars) the system became complicated.

GRANTS IN LAND : During the Muslim Rule in the area for meeting the expenses of 'Dargahs', Mosques 'Mandirs' and 'Madarsas' there were awarded revenue free villages. Towards this end two villages were given to 'Dargah of Shaikh Shah Jamal Arfin'. Village Lalgarhi was awarded to a temple in Bindraban, in Mathura. Village Khairia, Budha, Hasanpur and Slimpur were given in Muslim grant for religious purposes. Some small plots and patches of land were given for the support of small shrines and temples or for Brahmins and Fakirs.

B. Muslim Jurisprudence : The 'Shariat'.

The civil as well as criminal cases during Muslim Rule were decided according to the 'Fiqa & Shariat'. The criminal cases at lower level were presented before 'Dā'uga'. On the apex of lower courts there were superior courts. The Incharge of these courts were called 'Sadre Amin' and 'Sadre-us-Sudur'. In big towns generally there appointed 'Kazis'. Apart from this certain reverend 'Ameers' were deligated power for considering cases. For considering the cases of Hindus and Muslims the 'Sadur-us-Sudur' used to decide them by the consent of 'Pandits' or Muftis' who were appointed to assist 'Sadrus-Sudur'.

Instead of salary they were paid court fees. In District Bulandshahar in each of the 'Qasbats' there were appointed Kazis, at the apex of them there were 'Muftis'. In 1815 and 1816 A.D. in Aligarh there were appointed two 'Sadr Amins'. The salary of each was Rs.27/-.

The code of Islam was only law, according to which decisions were given by the courts. The Law of Islam regarded certain crime against the Devine Majesty, therefore its punishment were severe. Muderers had to remit blood for blood. Offence against property, drinking wine and committing adultery were regarded offence against God. Such offences were prosecuted by facing towards backward on a dunkey to death or mutilation. Approvers were not recognised. Evidence of one was not regarded sufficient. Open trial used to take place in the name of 'Allah'. Sadr Amin or Sadr-us-Sudur were bound to invoke the guidance of Almighty in prescribed form before pronouncing the judgement.

During Mughal Empire there was less speculation and dishonesty among the native officials. During

Atkinson, E. : Statistical description and historical account of North West Provinces. Allahabad, 1875. P-450-58.








the time of Emperor Akbar Kazis were in the habit of taking bribe from the grant holders. The Emperor when came to know, said, "God favour upon these Kazis who wear turban as a sign of respectibility, but bad at their hearts, and who wear long sleeves, but fall short in sense." He dismissed most of them. According to the 'Shariat' the law of succession was based on the agnatic patrilineal pattern. Converted Muslim Rajputs of Kol resented Muslim law of succession. Among them according to Hindu law daughters had no share in fathers property. The practice of expulsion of daughter from their fathers property, they wanted to carry on after embracing even Islam. Mr. M.B. Ahmad, toward this end, in his book 'Administration of Justice Medieval India' writes, "The custom and practice of the inhabitants of India were too deep rooted for interference, so that a large number of Muslim converts carried with them into the Muslim fold the traditions which ran counter to the tenants of Islam. For instance, in the great part of Punjab, females were not exchanged from inheritance in the villages in spite of the specific provisions of the 'Sharia' to the contrary History tells us that there have not been lacking attempts to regard the 'Urf' as one of the roots of 'Fiqa' or Muslim Jurisprudence and thus to reconcile the rigidity of law with local requirements."

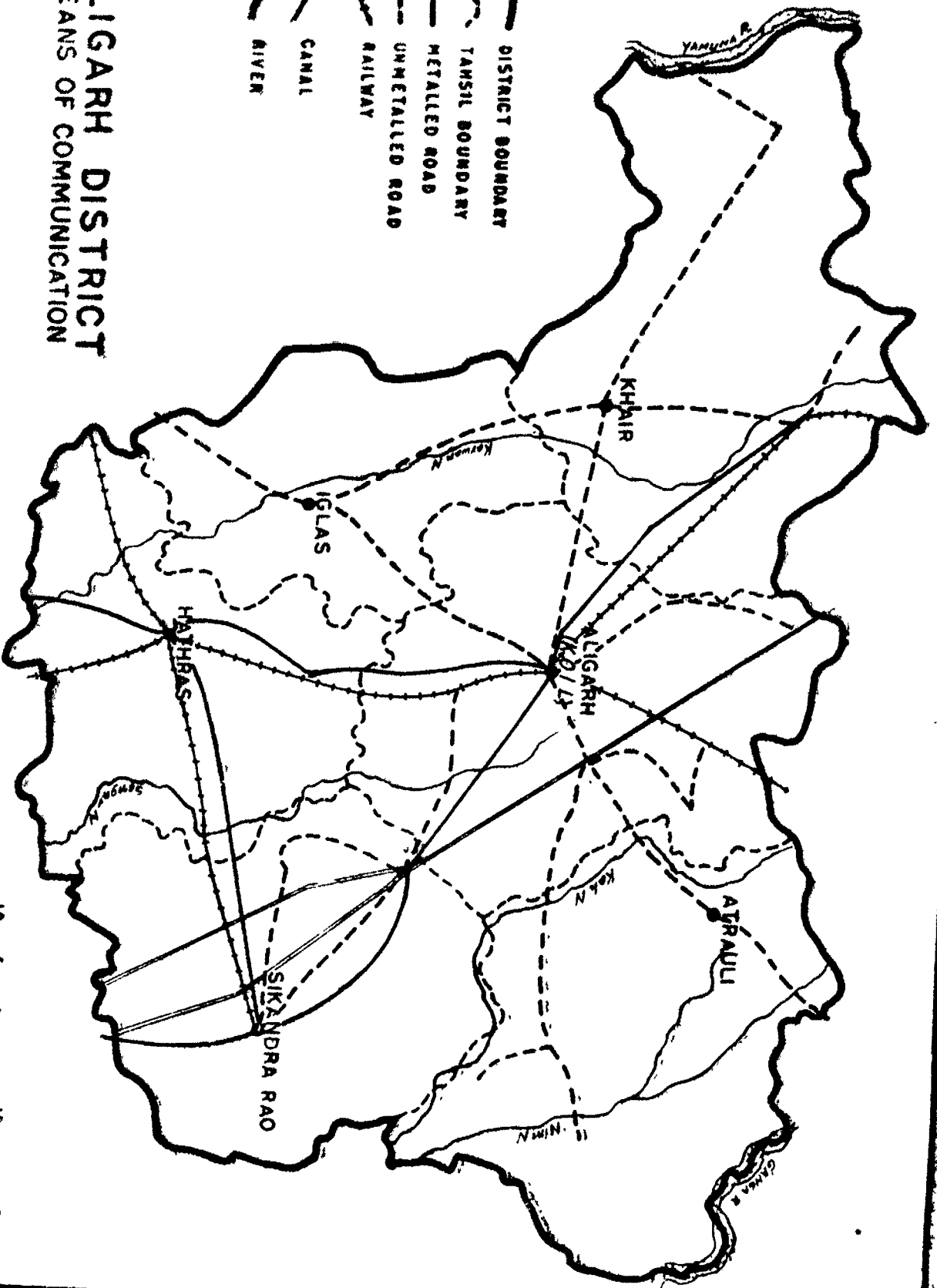
There have come now many changes in the law of succession.

The Shaikh Siddiquis of District Bulandshahar held the post of 'Muftis' during Muslim Rule. Emperor Akbar as well Emperor Shahjahan both made efforts to put a check upon the practice of infanticide and 'Satti' but they proved unsuccessful. The practice continued on after them and perhaps came to an end during British regime under severe punishments.

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- Crooks, W. : The North Western Provinces of India, their history, ethnology and Administration. London 1897. P-125-28
Lachhman Singh : History of Bulandshahar (Urdu) 1874. P-181-86 & 197.
Ahmad, M.B. : Administration of Justice in Medieval India, M.U. Aligarh 1941. P-73-74.

ALIGARH DISTRICT MEANS OF COMMUNICATION

-  DISTRICT BOUNDARY
-  TANSIL BOUNDARY
-  METALLED ROAD
-  UNMETALLED ROAD
-  RAILWAY
-  CANAL
-  RIVER



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MILES

CHAPTER - II

BRITISH DOMINATION, END OF MUSLIM ERA.

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INTRODUCTION

The death of Emperor Aurangzeb brought great changes all over the country. Since then Mughal Empire began to decline and Marathas began to establish their supermacy over the country. The Governors in their Provinces like Deccan, Oudh and Bengal declared themselves as the virtual rulers. The Marathas could not establish a settled Government and started plundering over neighbouring provinces. British authorities on the otherhand began to fish in the troubled water, took a large part of India under their occupation. Coming into the allience of Nawab of Oudh, the British Officers made their effort to establish authority upon town Kol. To determine the behaviours of others in accordance to their own was not possible suddenly. In consequences of the same General Lake with a huge army left Kanpur on 7th August, 1803 for the conquest of town Kol. After a fortnight he reached to the border of the town and took easily Daulat Rao Sindhyas' fort. Next he made attempt to capture Aligarh. On 4th September 1803 he attacked upon Aligarh Fort, after a fierce battle, the

English Army took the fort under its occupation. There came heavy casualties on both the sides.

A well known American Sociologist Professor E.R. Ross writes, "Subjugation to a foreign yoke is one of most potent causes of the decay of National character." In fact, the Muslim Ruler's contribution towards social and cultural development reached to a pint of disintegration. After the capture of 'Duab' by British Army, the inhabitants of the town came across to a fresh alien civilization.

General Lake after the capture of Aligarh began to reorganise the administrative areas of the town. He divided the whole area of the 'Duab' into four parts. In the beginning he merged Parganas Phasu and Debai into Aligarh and founded an administrative area. After a year he gave Aligarh the status of District, and reorganised it by merging into it Parganas 'Anoopshahar' and 'Sikandra Rao'. In 1818 A.D. Pargana 'Sikandrabad', 'Tilbegampur', 'Wara', 'Dankaur', 'Kasna' and 'Malagarh' transferred into District Meerut. In 1824 when District Bulandshahar was created 'Debai', 'Shikarpur', Anoopshahar', Jahangirabad', Khurja and half of the 'Pitampur' was merged into it. In 1819 or 1820 A.D. the gang of Gujar robbers attacked upon 'CHAUHANS' of 'Mauza' Sadarpur and Chhelera. There died several people. Thereafter a joint Magistrate was appointed in Aligarh. A separate collectorate for Bulandshahar was established by merging five parganas of Aligarh.

This transfer of Parganas from here and there, again and again created inconveniences and incredibility among the inhabitants. The famous landlords of the above Parganas Rao Ajeet Singh Gujar, Ramdhan Jat and Dundey Khan, Lalkhani Badgujar were apparently cooperating with the new Government but had suspicion in their minds. Rao Ajeet Singh and Ram Dhan accepted the sovereignty of their new rulers but Dundey Khan showed indifference towards them. Dundey Khan belonged to the same line generation whose ancestors during the regime of Emperor Shahjahan embraced Islam. Dundey Khan was the occupant of Pargana Phasu in succession. The same Pargana under the rule of French General Peron of Raja Sindhya was under the possession of Nahar Ali Khan, Lalakhani Muslim Badgujar. The army of Marathas when attacked upon General Peron, Nahar Ali Khan gave no support to him. The General in revenge liquidated his state and awarded to Dundey Khan. Nahar Ali Khan leaving Pahasu, shifted in 'Mauza Imlani' in Pargana Anoopshahar. Thus there developed rivalry among Uncle and Nephew. Nahar Ali Khan were in search of time to eject Dundey Khan from his Pargana. Soon the new regime came in the area Nahar Ali Khan became its ally and began to guide them regarding the ejection of Dundey Khan from the Pargana Pahasu.

I. COHESION AND CONFLICTS IN THE DISTRICT ALIGARH.

The social order in the area was disturbed by the entrance of British army. The relationship of superorganisation and subordination played an immense role upon the social life of the inhabitants. At the outset the local inhabitants had a feeling of malignity and mistrust for the alien rulers. The local landlords whose supermacy was already established since a long on their Parganas was disturbed by the alien masters. The Marhata Chief of Bharatpur, Holkar in 1804 A.D. occupied Mathura. With this incident a spirit of malice against Britisher prevailed all over the area of Aligarh. On 29th September 1804 in Aligarh there started trouble. The Western and Northern Parganas of Aligarh were forcibly occupied by Dundey Khan and his Uncle Nahar Ali Khan. On that occasion there were no sufficient British army to suppress the rebellions. General Lake together with his huge army had gone behind Rao Holkar and fortification of Bharatpur. The Commanding Officer upto 1805 could not take any effective measure against the rebellions. Mr. Russel in the mean time by some army managed to turn out

Marhatas from Pargana Nau Jheel and Khair. As there reached the forces of Colonel Kirtendent, Mr. Russel took over possession upon Pargana 'Atrauli' and 'Debai'. Soon after this occupation there reached the army under command of Colonel Gover. The Collector deployed that army to eject Abhay Singh from Pargana 'Chandaus'. The atrocities of Collector Russel day by day reached to its peak. All over the town there prevailed an air of hated and confusion against the Britishers. The landlords of the town so far had not accepted the supermacy of Britishers. As Colonel Gover's army left the area, a fresh outburst took place. The native landlords again took over possession upon their Parganas. On July 1805 A.D. under the command of Colonel Richardson the fortification of Nahar Ali's fort was made. The Colonel's army turned out Nahar Ali Khan from the fort of 'Tarkhipura' and confiscated all his properties in the area.

Mr. Russel on 6th July 1806 A.D. submitted 1st year land settlement report. In it he allotted the lands of ordinary occupants in the name of some big Zamindar with whom he was in good terms. The actual owner were removed from their occupancy. When they filed suit in the court it was decided very late against them. Mr. Russel in his report specified that during the conflict in the area, they

occupied land illegally. The actual owners of the same had 'Patta' even then, the new occupants any how managed their 'Patta'. Those who filed suits, in view of the same were not treated land owners.

Dundey Khan who was reported rebellion, in view of the changing situation showed his allegiance before British Officers. He was granted reprieve on the conditions that he will terminate boundaries of his fort as well as withdraw all canons and fire arms from his fort. Besides that he will bring into level the trenches of his fort 'Kamuna'. By fulfilling the necessary instructions, Dundey Khan's son Ranmast Khan thus became the occupant of Parganas 'Naujheel' and 'Shikarpur'. In place of Nahar Ali Khan, his son Akbar Ali Khan received Pargana 'Pindrawal'. At present the Pargana is under the occupation of Akbar Ali Khan's daughter and daughter-in-law.

The British Officers as had no good impression upon the landowning classes of Aligarh area therefore suspicion and hated day by day developing on. Dundey Khan's son Ranmast Khan who was awarded reprieve but had no good impression about his new British Officers. To maintain his own exalted ego, he avoided to deposit the surities of his Parganas. Besides this he avoided to clear the revenue account of Pargana 'Shikarpur' and 'Pitampur'. He acted

against the deed which took place in between Britishers Dundey Khan. Mr. Cunningham, the Magistrate of Aligarh informed to his Government that Dundey Khan's son invaded the adjoining villages of Pargana Naujheel. He took over the area into his occupation by ejecting the old landlords. He declared himself as the real administrator of the area by receiving the salute of 12 canon balls. Again in August 1807 A.D. Mr. Speeding, the Magistrate of Aligarh wrote to his Government that Dundey Khan and his son Ranmast Khan, in their own defence had placed their canons on the top of fort of 'Kamuna' as well as 'Gangeri' and they were well prepared to face the British army. Again after some time the Magistrate of Aligarh Mr. Russel reported to his Government regarding the activities of Dundey Khan and his anti-British policies. In his despatch dated 25th September 1807 the Governor General of British India issued orders to place an armed battalion for keeping vigilance and asked Dundey Khan to terminate barracks inside the wall of the fort as well as to realise the revenues, so far, due against him. In default of the same he permitted armed forces to arrest him and dismantle his fort. Together with that order the Governor Gneral instructed for the compliance of the orders in the light of Rules No.3 of 1804. In view of the same, the Magistrate called for Dundey Khan to appear before him in person. Instead of compliance of Magistrate's order,

Dundey Khan began his defence preparations against British Army. His son Ranmast Khan on the same occasion plundered 'Anoopshahar' and established his hold there. Assessing the situation, General Dickens ordered to march his army towards 'Kamuna' and made its fortification on 12th October 1807. The fort was a strong hold of Native army. The General began bombarding upon the fort. After a months bombardment, there came breaches on the walls of the fort. The British soldiers began to enter inside the fort from those breaches but they could not do so, the defence of opposition was strong enough. It was a fierce battle, the British army received heavy casualties, there died most of the important British army officer, equal losses occurred upon the fort also. It remained no safe place for further combat. Dundey Khan therefore shifted from 'Kamuna' to the fort of 'Gangeri'. The British army apart from heavy casualties, made again the fortification of 'Gangeri' fort. There remain tough fight between the forces of Dundey Khan as well as British army. After some time Dundey Khan said : to his son's armymen that they could not stand longer before the British army, as they held the dominant position upon the whole country. With the same view, on 12th December 1807 he secretly disappeared along with his family members. It is said when Dundey Khan fled away from 'Gangeri'

secretly, Britishers announced prize for his alive arrest. Against this contention the book "Ashraf-Nama" lays down that Dundey Khan along with his trusted men marched boldly toward Jaipur State.

Dundey Khan when left the fort of Gangeri, the British officers confiscated half of the Pargana 'Pitampur', the ancestral estate of Dundey Khan. The Pargana is now known as 'Chhettari' and occupied by the family members of Mardan Ali Khan. In 1820 A.D. the British Government pardoned Ranmast Khan and allowed to reside in Aligarh. In 1829 Ranmast Khan died, his pension of Rs.5,000 was diverted in the names of his younger brothers Ashraf Ali Khan and Mazhar Ali Khan.

"Ashraf Nama", the biography of Lalkhani Muslim Badgujars of Aligarh helps us to understand that the envious environment of conflict and hatred was developed by Mr. Russel the Magistrate of Aligarh at the outset in between the landowning classes and British officers. Though he was a city Magistrate but had no idea regarding the co-efficiency of the subordinate subjects. Instead of understanding their whims, spread his superficial notion against them. He "presupposed his authority" in a much higher degree. He failed to provide the freedom on the part of the person subjected to authority. In his superiority complexes Mr. Russel could not tolerate the

prestige of superior landlords and Rajas of the Town Aligarh. According to Bismark in connection with his relations to William I : " A certain measure of devotion is determined by law, a great measure by political conviction, beyond this, a personal feeling of reciprocity is required. --- My devotion had its principal ground in my loyalty to royalist convictions. But in the special form in which this royalism existed, it is after all possible only under the impact of certain reciprocity ---- the reciprocity between master and servant."

At the outset Dundey Khan and his sons were faithful to the British Government. They supported Britishers in the area, against the reactionaries. They provided them men and material both to hold their control over the area. Mr. Russel, the Magistrate of Aligarh apart from all sympathetic attitude of Dundey Khan, inflicted humility upon him. "Ashraf-Nama" at one place refers that misunderstanding in between Mr. Russel and Dundey Khan was basically created by 'Diwan' Sukhlal of the Magistrate. Dundey Khan on his own part tried to clarify the position. Towards this end he once visited Farrakabad to meet Mr. Russel. but there came out no result. He returned in a poised frame of mind. Dundey Khan suspected upon the attitude of Mr. Russel. Reaching to his fort, he started military preparations

inside 'Kamuna'. To make his position safe, developed friendship with his uncle Nahar Ali Khan, took words for help from Jaswant Rao Holkar and Ameer Khan against the armed intervention by British army. Thereafter he recruited a large number armymen to take possession upon Pargana 'Debai'. He turned out all those British workers who were engaged in services at Debai. Ashraf Khan wrote in his "Ashraf Nama" at that time he was about 12 years old, even then, gave defeat to British officers in battle. Casting light on the bravery of his father, elder brother as well as uncle he wrote, that they gave defeat to huge army of Britishers at 'Kamuna' fort, 'Imlani' and 'Tarkhi-pura' on various occasions, by their small army in the fort. He wrote that British army received defeat in almost all battles and were fed up by 'Lalkhani' Muslim Badgujars. The British army officers again wrote to Dundey Khan regarding the termination of fort's wall as well as army. Upon that, there took place again fresh battle. On that occasion there died more than 5600 British soldiers. The high rank British officers who were deputed toward the fortification of 'Kamuna' fort died on the spot. As referred

Sociological Theory : A Book of Readings, ed. by Lewis A. Coser and Bernard Rosenberg. 3rd edn. London, 1964. P-134.

Lachhman Singh : History of Bulandshahar (Urdu) 1874. P-37-44.

Mangal Sen Patwari : History of Bulandshahar (Urdu) 1863. District Gazetteer Bulandshahar, Vol. 5. P-100.

above Dundey Khan after that war shifted to the fort of 'Gangeri' as 'Kamuna' fort remained no place of defence. The English army when again attacked upon 'Gangeri' in Pargana 'Shikarpur', Dundey Khan freed them for about a month. Thereafter he left the Pargana and went towards Rajputana. He joined there armed forces of Rajputana State with his son. Dundey Khan was really a brave and courageous Lalkhani Muslim Badgujar. There is folk song regarding his bravery which is sung among low castes of that area on the occasion of marriages and other functions.

The Britishers were of the opinion to finish one after another all the Talukedars, princes, and big landowning classes of this area. Their policy developed demoralisation in the attitudes of ruling chiefs. Among all ruling chiefs there developed dismay and profound discontent against the Britishers. The same feeling among limited Zamindars and Talukedars also developed but the common men cared only for the welfare of the town and their properties. Britishers marked this and came into alliance with the native Landlords and Talukedars. The harsh attitude of British Officers created among natives hatred against the British Government. Some of them were of the opinion that if the whole town came under direct British rule, they will live at the mercy of those

officers, who might go any time against them. The native landlords made against the policy of British Officers towards the annexation of their properties. The most tyrannical act of Dalhousie was the annexation of Oudh. The divide and rule policy of Britishers helped Nawab of Oudh in succeeding over the neighbouring States of Rohilkhand, which were governed by the confedracy of Rohillas under the leadership of Hafiz Rahmat Khan. Hafiz Rahmat Khan was defeated and killed, about 20,000 Rohillas were expelled beyond the Ganges. On this atrocity of Hastings, Burke, Maculay and Mill denounced him. Maculay said, "the horror of Indian war were let loose upon the fair valleys and cities of Rohilkhand." Maculay further remarked, England now descended far below the level of those petty German Princes, who about the same time, sold us troops to fight the Americans." Mill in "History of India" (BK. V. Chap. I) describes about Rohillas as, "their territory was one of the best governed in Asia, the people were protected. Their industry encouraged and the country flourished steadily, and not by conquering from their neighbours, they provided for their independence." The Britishers destroyed the independence of Rohillas, the people whose freedom above all had done no harm to the Britishers. By this atrocity Britishers committed crime which could never be forgotten or forgiven. On the other hand Rohillas who suffered grievously belonged to

the stock of Pathans, who never forgive any one. The terrible revenge which was taken upon the Britishers after 73 years later by a descendant of Hafiz Rahmat Khan, the Britishers regarded it as Indian Mutiny of 1857. Since Oudh was annexed under British occupation, it alienated all classes of people namely the aristocrate class of town, the Mohammadan aristocrats, the military personnel serving under Nawab, the peasantry of country and the petty artisans of the town. The consequences of the Battle of Plasi brought a blazing effect through out India. A single cause cannot be attributed towards Indians upsurge against Britishers. There were other several causes behind the Indian Mutiny.

(a) CAUSES OF CONFLICTS :

(1) Economic Exploitation : The high burden of revenue charges led landlords to dispose of their lands. Thus in 'Kol' there were appointed a number of new occupants upon cultivable lands. The old land owners at the last settlement, were displaced by the new ones. In ¹Atrauli 'Jats' and 'Rajputs' lost more than half of their lands. In ²Murthal and ³'Chandaus' there came new occupants from the castes of Badgujars (Lalkhani Muslims). In ⁴'Khair', Jats, Musalmans and Thakurs all suffered. In ⁵'Tappal', the 'Chuhans' almost all were ejected from their 'Zamindaries'.

In⁶ 'Hatharas' and 'M⁷ursan', there remained few Rajputs in possession of their ancestral lands. In⁸ (Sikandra 'Rao and A⁹krabad, there came great changes in the land ownership. The return of Kanungos shows that in A¹⁰trauli and 'Ga¹¹ngeri' about 50% of the old proprietors were replaced by the new ones. In I¹²gias 52-1/2 % had been evacuated. In 'Khair 47% of the land was no longer held by the old Zamindars. In 'Sikandra Rao ' 30% was mortgaged. Similar atrocities the British Revenue officers committed in other part of the country.

Professor Jadu Nath Sarkar commented upon the above condition of farmers, "Before the advent of British, no 'KISAN' in India was even ejected from the land under his cultivation for default in payment of land revenue due against him. Nor any 'KISAN' went hungry. According to 'BATAI' system (division of the home-stead crop) the land revenue was realised in kind and so the 'KISAN' was at a great advantage, because the land revenue payable by him each year depended on the quantity of crop actually

1 to 12 are the Parganas and Tehsils of District Aligarh.

Atkinson, E. : The statistical description and historical account of North West Provinces. Vol.2. Allahabad. 1975. P-465-69.

Lachhman Singh : History of Bulandshahar (Urdu) 1874 P-139-40.

Majumdar, R.C. : The Sepoy Mutiny & Revolt of 1857. Calcutta. 1957. P-17-19.

harvested that year. As opposed to this system the land revenue is now (under British Rule) realised in cash, the amount being fixed regardless of the actual crop harvested by the 'Kisan' in that year." The land settlement rule of 1793 authorised Collectors to recover revenue by a regular law-suit rent.

Before the advent of British Rule in the town, each landlord was allowed^{ed} to charge taxes from the merchants who used to trade in their area. These taxes were realised under various heads as 'ZAHIRDARI', 'SAYARKEEN' and 'ZAMINDAR-KEEN' etc. The British Administrators under the Act of 1804 A.D. finished all those taxes, instead of that Collectors of each Districts were given power to deal the matter themselves. Under the Act of 1805 A.D. in big towns total taxes were levied^{upon} those trades which were looked after by the Zamindars and landlords. Thereafter under the Act of 1810 A.D. a list was prepared for all taxable articles. Again under the Act of 1843 except cotton, salt, sugar, on rest 141 articles there were no taxes. Besides this most of the local industries like cotton fabrics, shoes and other handicrafts began to manufacture through mechanical processes. The skilled and unskilled labourers went out of employment. Famous trade of silk and fine cloth destroyed due to import from Manchester. Weavers changed their profession as they had no market for their coarse cloths. The same condition

prevailed all over other parts of the country. English monopolies were established upon every article of trade, even upon the necessities of life. Shameless discrimination against the native was made towards the imposition of duties upon their goods. This attitude of Britishers developed deepest disgust and bitterness in the mind of natives. According to Malcom, "There were loud and universal complaints in many districts and villages against what they demand oppression and injustice, and in several cases the inhabitants of the districts and villages had left their homes to seek the Governor of Bombay in a body, abandoning their wives and children, and their home for several months, to obtain relief from what they deemed injustice."

(2) Social and Religious Discontentment : The attitude of Britishers towards Indians, being conquerors, was most intolerable. From the very beginning the unsocial behaviour of British Officers created great resentment in the mind of most sensible Indian. Writing in 1780 A.D. the author of "Seir-ul-Mutakherin" complained that the English seldom visit or see any of us." The causes of restrained relationship between Indians and English were special. Englishmen in general regarded Indians backward and barbarians. The Christian Missionaries towards propagating their religion, all over the country began to condemn Hindu sects, caste system, as well as the worship of idols. Warren

Hastings in his correspondence in 1784 wrote that, "a few years ago most of the Englishmen regarded Indians almost barbarians and, though the feeling has decreased, it has not entirely disappeared." The truth towards this end can be examined from the writings of different officers of East India Company, for example the book of Charles Grant written in 1792 or Calcutta Review as late as 1855.

The British Parliament under Charter of 1813 allowed Christian Missionaries free access in India. The Missionaries began to comment the Hindu Religion openly on streets and in School and Colleges. This developed great bitterness in the heart of Hindu masses and well-to-do gentry of India. On several places the Christian Missionaries converted Hindus to Christianity by force or fraud. This activity of English Missionaries created more imbiterness in day to day relationship and, often it reached to bursting point. The controversy against British rule started from all the corners of the country. The Europeans instead of correcting their attitude towards the Indian adopted the policy of isolation. Where other many causes of 1857 Mutiny are attributed, it is also one of important ones.

(3) Discontentment towards the Administrative System :

I have already mentioned that the old inhabitants

in the beginning showed no resentment against the British Rule in this area. The local landlords, Zamindars wholeheartedly welcomed the English Administrators. The superiority complex of English officers in its due course of time developed a sense^{of} aversion among the natives. Their ill-treatment and misbehaviour in day to day dealings with the natives caused much dissatisfaction. The details toward this end is given in 'Ser-ul-Mutakherin', dated 1780 A.D. The Hindu and Muslim Rulers instead of taking interest in their native brethren, they began to act on wishes of their English bosses. The army of Indian Rulers began to crush natives. All over the country there prevailed chaos in the administration. Indian soldiers about 1780 A.D. when realised that English people paid no attention towards 'Hindoostani' soldiers, and oppressed them through their Indian officers, there came a change in their attitudes. By and by within a decade the evil design of British rule by Lord Hastings became apparant to Indian masses.

Syed Ghulam Hussain the author of 'Ser-ul-Mutakherin' in his book has condemned the Company's Rule in India. He has noted a long list of grievances against the British administration in his book. For example :-

(a) English officers adopted the attitude of isolation, no grievancies could be placed before them. On approaches of respectable Indians 'the Harkaras' of those officers used

to humiliate them. Prior tipping them or satisfying them, no one was allowed to see their masters.

(b) The complaints or requests of Indians which were placed before the English officers were attended very late, generally actions were not taken upon them. Besides that the frequent changing policy of English officers were most embrasing for them.

(c) The language, the customs and English traditions inflicted upon respectable landlords and Zamindars, were most disgraceful for them.

(d) Senior Indian Military officers were not promoted equal to the rank of English Officers. In other branches of trade and industry English traders were dominant, Indians had no scope.

(e) They were partial with their own officers. In each branches of Government services, they were given preferences in comparision to Indians. The English officers used to attend the grievances of their own countrymen and neglected Indians.

(f) The judicial procedure and laws binding upon Indians was unique.

Sir Syed Ahmad Khan in 1860 A.D. repeated the above views of Ghulam Husain Khan as, "The non-admission of Indians into the legislative and administrative branches in Government of India as the basic cause of Mutiny of 1857." Sir Syed Ahmad Khan also commented that the exclusion

of natives from high posts caused profound disaffection particularly among Mohammadans, who held respectable jobs before the advent of Britishers. Muslims suffered much as they depended upon services and had no idea about trade and industry. Sir Syed equally condemned the British rule as they had no cordiality towards Indians apart from this their misbehaviour with them. "their pride and ignorance", says he, "let them to consider about the natives as undeserving the names of human beings". Such ill treatment, he observes, was, "more offensive to Muslims who for centuries past have received special honour and enjoyed special immunities in Hindoostan." Sir Syed Ahmad Khan also criticised the administrative and judicial procedure which was quite alien for Indians. Besides this express shame for charging tax on justice in kind of stamps.

Thus among all classes in India there was great dissatisfaction with strange laws and procedures as well as the system of administration introduced by English people in India.

(4) Mis-appropriation of cultivatable lands : In Aligarh the causes of disturbances against British Regime were different in comparison to other parts of India. At Bareilly in 1816 a dangerous outbreak took place. There was police management to realise the revenues. It is said a woman was inflicted injuries by a policeman towards the realisation

of revenue of her land. Mufti Mohammad Aiwaz, a grand old man took up the cause of oppressed people. There took place scuffle which caused the death of several people present on the spot. Mufti Sahib also received minor injuries. Against this British soldiers activity, the Mufti raised the green banner of Islam which evoked tremendous enthusiasm among Muslim masses. Mufti Sahib informed Muslim of other Districts. Muslim from Pilibhit, Shahjahanpur and Rampur flocked for the defence of the Muslim faith. They were armed with swords, lances and knives. The insurgents in revenge on 21st April 1816 murdered the son of Leycester and began to attack openly upon the British soldiers. The British forces assessing the situation began to rush towards the troubled spot. There died about three hundred Muslims and the greater number were taken prisoners. On the British side there came more than 25 casualties.

The landlords of District Aligarh were also in great trouble. Being afraid of English injustifications towards their means of livelihood began to arm themselves.

Majumdar, R.C. : The Sepoy Mutiny and Revolt of 1857.
Calcutta, 1957.
P-17-19
P-19-22.

They raised their residences into the fortresses from the point of view of defence. The British authorities when came to know about the new developments, they raised their regular troops in the area to suppress them. The 'BADHIKS' and 'MEWATIS' of 'MURSAN' and 'Matharas' started to raid upon British troops. Daya Ram a Talukedar raised his residence into a strong fort, containing high walls and deep trenches around it. Inside the fort employed a garison of about 8 thousand men, among them there were 7 or 8 hundred horse mounted soldiers armed with guns.

II. THE MUTINY :

The people of District Aligarh were already in frenzy mood against British misrule. The news of Mutiny at Mirat, followed by the capture of Delhi and the declaration of Bahadur Shah as the Emperor of Hinduoostan, caused great sensation all over the area of Aligarh. Its immediate re-action appeared in Rohilkhand when Talukedars and Chiefs and leading members of various localities openly declared their independence and began to rule on their respective dominions.

The Gujars and Musalman Rajputs of Aligarh being great sufferers were awaiting for the opportunity to revenge upon British Officers. Mr. Brandspet, the city Magistrate, Aligarh, when received the report of rebellion troop from the Meerut, he wrote to each of the Talukedars of Aligarh for the assistance of men and horses as well as

to restrain the villagers of their area. In response of the same, Gulab Singh Talukedar of 'KOCHESRA' at once sent the assistance of horsemounted soldiers and armed force. Mohammad Ali Khan Talukedar 'Chettari', Mardan Ali Khan Talukedar 'Pahasu', Abdul Latif Khan Talukedar 'Khanpur' Lachhman Singh Talukedar 'Shikarpur' contributed towards this end armed forces.

On 21st May 1857, early in the morning Mr. Wattson, Magistrate of Aligarh informed that the 9th regiment started trouble in Aligarh. The English army at that time was not available as it had marched to Agra. The family of the Magistrate therefore was shifted immediately to Meerut. The army when left Aligarh and Bulandshahar, the the road from Meerut to Agra became clear. The rebellion took the area under their occupation. For establishing peace and security. It became essential for Britishers to clear the area from the rebellions. The battalion of Mr. Moor which started a few days ago under the command of Major Reed from Dehra to Bulandshahar along the canal, could not go onward from Dehra, as the bridges on the canal were destroyed by the villagers. On 25th May Mr. Lyel and Lieutenant Ross started from Meerut to Bulandshahar. Captain Teruit reached Aligarh having under his command 14th Battalion. There took place an undecisive fierce battle between the natives and British army. After some time British army overpowered the natives, but could not resist

longer. The native army burst upon the British soldiers and cleared the area from Aligarh to Khurja. In the treasury of Khurja there were kept Rs. 15,000 for which Mr. Melwel was much anxious. He secretly one day went through cart and brought the bags of money with him. The Indian soldiers who were deputed to look after the money also gone rebellion, they took away some of the money out of that amount.

British military officers appointed at Aligarh, being afraid of mutineers, left their residences. Pargana Malagarh gone out ^{of} their hands. The rebellions occupied 'QASBA NAVAHA' in between Aligarh and Khurja. Under banner of rebellions there started to gather Muslim from the village 'BARABASTI'. The fort of Malagarh was on road side and its owner Validad Khan had 6 canons at that time, being afraid of him no English officer dared to interfere in the area. British army was deputed for vigilance but failed to control. On both the road sides rebellions were in power. For British officers the management of interior places became very difficult. Colonel Farker who was deputed to look after the area, next day came back and went towards Atrauli. On reaching Atrauli, he came to know that Hurmat Khan resident of 'PINDRAWAL' was collecting men and material for the army inside his fort. Colonel Farker

along with his forces marched towards 'PINDRAWAL' and sent his camps to Atrauli. From the backside of the fort the Colonel assessed the inside position. Hurmat Khan in his fort, so far, had not collected sufficient men and materials. On the spot the Colonel found Hurmat Khan engaged in repair of the fort. The Colonel prior to his visit had already posted two canons and collected more arms to dismantle the fort. At that time he instituted a conspiracy case against Hurmat Khan. The Colonel from there marched back to 'PINDRAWAL' from there went to Atrauli and from 'Atrauli' to 'Mauza Charra'. The Muslims of Atrauli caused doubt in the mind of Colonel. The village 'CHARRA' situated near 'Daud Khan' at that time was under the occupation of Nawab of 'Bhikampur'. The Nawab being in good terms with the British officers saved the position of the local Musalmans. The Colonel from 'Bhikampur' went to Bulandshahar and came to stay at 'PINDRAWAL' for about 15 days. From there he marched to his headquarter.

History of Aligarh during Mutiny is full of events. The commander as well as civil officer Major Eld was openly threatened by the butchers and bad characters of the city that they will revolt and shall shoot his army men. The basic cause of flare-up of the Mutiny in Aligarh town was the death sentence upon a Brahmin. The Brahmin who was found meddling aimlessly with a Britisher

Lachhman Singh : History of Bulandshahar (Urdu) 1974.
P-48-77.

soldier, was arrested and killed. The Indian battalion before which he was killed, there came out a soldier and exclaimed, "Behold a Martyr of our religion." The rest army men broke into an open mutiny and asked their officers to quit Aligarh. The battalion from there started to plunder treasury, opened jail gate and marched towards Delhi. It is said that 7 lacs of rupees were taken away by the insurgents. The prisoners who came out from the jail joined the rebellions. The bullock-cart of the post-office was plundered specially by Rasul Khansama of the Dak Bungalow and Mir Khan mail-guard. Messers Conner, Clive and Nichterlin were attacked by Mewatis. Mr. Nietherlin Junior was killed on that occasion. Mr. Cock described that the Muslim^m population of the town Kol as well as the reactionaries in the nearby villages were sufficiently strong, they were deriving the benefit from the anarchy. In the town people were roaming with matchlocks, swords and bulgeons. At 'Sasni', 'Kol' and 'Husain' there was cry of 'Jehad'. Mr. Cock who was stying at Aligarh was found himself in danger. He was surrounded by the rebellions. So long his battalion remain in Aligarh, he managed to protect the means of communications, that the town may not go out of his hands.

. The Mewatis, butchers and other low castes Muslims were on raid and rapines. To restore law and order the rebellions set up a committee. Mr. Naseemullah Vakil of Judges court took lead towards this end. He invited Ghaus

Mohammad Khan of 'Sikandra Rao' at 'Kol'. The Inspector of School assisted Naseemullah Khan to ask Validad Khan of 'Malagarh' to appoint Ghaus Khan as 'NAIB NAZIM' at Aligarh. The safety committee later on dissolved and Mr. Naseemullah Khan became Assistant to 'NAIB NAZIM' of Kol. Under him Mr. Mahboob Khan was appointed as Tehsildar to manage land and revenue. Mr. Hasan Khan was made incharge of 'Thana' and police 'Kotwali'. On 24th August 1857 the British forces under the command of Major Montgomery came upon 'Kol' and began to derive the rebellions. The rebell forces compressed by 'GHAZIS', Ghaus Khan and Molvi Abdul Jalil faced British army at the garden of Man Singh close to the city. 'GHAZIS' made furious onslaught on English infantry. The rebels though were driven out but the city could not be captured by English forces. In this campaign Molvi Sahib was killed.

After restoration of order the city was given under the charge of Raja Mursan and Thakur Govind Singh, who assisted British army on that occasion. On 25th Sept. 1857 under Naseemullah Khan Vakil again an attack on the city took place. Govind Singh felt surprise seeing the rebel forces. He any how managed to expell them from the city. On the same day the Tehsildar of Atrauli Mr. Ali

Atkinson, E. : The statistical description and historical account of North West Provinces. Vol.2. Allahabad. 1857 P- 449-505.

Mohammad was murdered.

Colonel Greatherd on 5th December captured the town 'Kol'. The 'GUJARS' who were in the occupation of the city were severely punished. Pargana 'Akrabad' was occupied on 6th Dec., the rebel leaders Mangal Sen and Mahtab Roy were slain. Govind Singh's authority upon 'Kol' was again established. The English forces were despatched to Bulandshahar and occupied 'PINDRAWAL' and from there it proceeded to 'Atrauli', then 'Charra' a small village close to the residence of Dundey Khan. On 11th Dec. Colonel Seaton arrived with his battalion to Aligarh and he completely rooted out rebellions at 'Nim Nadi'. Thereafter the area of 'Duab' became clear.

The British Army in 'Duab' could never succeed without the assistance of our native Zamindars and Talukedars. After the occupation of Britishers, in the area, the relation between Hindus and Muslims became restrained. The British authorities, to get relief, diverted the attention of the two toward the communal feelings. Those who advanced the theory of National Revolt regarding 1857 Mutiny, were under misapprehension. There was no communal unity among the natives. The Britisher officers on one side managed to slain Mr. Naseemullah Khan Vakil on the other hand by suppressing Muslim rebellions, gave the charge of the town to Mr. Govind Singh to whom they made allay. Since then in the town there started the

the feeling of animosity between the two main communities, Hindus and Muslims.

There is no truth in it that the officers above the rank of Jāmādar of Police joined the rebellions. There took part Zamindar, Talukedars as well as Inspector of schools and Jailor of the city Aligarh. During the trouble the family of Mr. Hoggan was kept secretly in a sweeper's house in 'Kol' about 6 days. Mr. Rayan of 'Nanu' was rescued by a Zamindar and was sent to 'Hatharas'. One large indigo industry was plundered. Government offices record from four headquarters in the district were destroyed. The town of 'Harduaganj' was plundered. Mr. Brambay said, "little trust can be placed in the humanity of the wheather Hindus or Muslims, they proved themselves savage."

Mr. Jivan Lal wrote in his diary dated 19th May 1857, This day the standard of the Holy War was raised by Mohammadans in Jama Masjid. The people of 'Dharampur' and the low characters of the city participated in this act. The King was angry and protested as such a display of fanaticism only exasperated Hindus." The account of ¹Jivan Lal is confined by the following

1. Munshi Jivan Lal and Muin-ud-Din Hasan Khan a police officer in Delhi were present on the occasion of Mutiny, wrote account of what they saw or head during those eventful months. These accounts are written in Persian were translated by C.T. Metcalf (C.T.M.) The statement of these witnesses are of great historical importance, particularly, as we shall see, that even on certain matters, where it is not easy to ascertain truth, the account of Jivan Lal has been corroborated by other evidences.

extract of a letter written by Major General T. Reed from his camp at Delhi to Lawrence, the Chief Commissioner of Punjab : They are displaying the green flag in the city and bullying the Hindus who are praying for our Government. This letter is dated 14th June 1857. Mr. Chunilal also refers to the incident in his written statement during the trial of Bahadur Shah. He wrote that it was learnt from official report that on the night of Mutiny (June 4th) at Varanashi, "news was received that some Musalman had determined to raise the green flag in the temple of 'Bisheshwar' Mr. Lind called on the Rajputs in the city to prevent the insult to their faith. So the Musalmans retired peacefully." There are other several references through which it can be proved that the communal hatred led to ugly communal riots in many parts of U.P. specially Bareilly, Bijnor, Muradabad where Muslims shouted for the revival of Muslim Kingdom. This is most regrettable, none of our native statesman gave thought to this problem, which helped Britishers to make their position more sound in India.

The Jats and Rajputs of Aligarh on that occasion took no part against Britishers. The Pathans of 'Sikandra Rao', barring few, all remain restrained during the Mutiny. Govind Singh the son of Daya Ram, Raja Tekam

Singh of 'Mursan', Chaube Ghanshyam Das, Kharaj Singh Jat of 'Bewwan', Daryo Singh of 'Jawan', Bharat Singh of 'Nagla Dayan', Sheo Singh of 'Peswa' supplied men and material to Major Montgomery. Mohammad Ali Khan the Nawab of Chettari was awarded 'KHILAT' in reward of his obedience during Mutiny. Faiz Ali Khan Talukedar 'Pahsu' was awarded price and property. Chaudhari Lakhan Singh, Nawab of 'Shikarpur' was also awarded prize and property. Haji Mohammad Shirazi resident of 'Khurja' were awarded permanent occupancy upon charitable lands in their near-by areas.

III. RESTORATION OF ORDER : MUSLIMS UNDER ANTICIPATORY SOCIAL PROCESS.

Sir Hentry Cotton was told by a military officer that one day his Sikh soldier requested him to see the mutineers who were captured by them. He went and found, "these wretched Musalmans at their last gasp, tied to the ground, stripped of their clothings and deeply branded over every part of their bodies from head to foot with red hot copper."

Russell observes : "All these kind of vindications, unchristian Indian torture, such as sewing Mohammadans

1. Cotton, Sir Henry : India and Home Memoires
P-143 I Fisher Union 1911.

2. Russell, W.H. : My diary in India in the year 1858-9,
London, P-42-43.

in pig-skins, smearing them with pork fat before execution, and burning their bodies, and forcing Hindus to defile themselves, are disgraceful."

By quoting the above writings, I mean to say that a person who had a fair and just mind admitted the atrocities committed by the Britishers against Muslims. The number of such people among English were very limited. Other writers drawn curtain over the excess of British troops. Historical truth and political fair-play both demand that the veil should be turned aside and an objective study should be made of the Britishers misbehaviours with the Indians.

The revenge of British army upon Muslims cannot be concealed in view of the facts. Sir Syed Ahmad Khan, the veteran Statesman, in his letter dated 14th Dec. 1864 to Mr. Kaye observed, "There was no popular outbreak, even the soldiers would not have mutinied but for Meerut punishment. The rebellion in the N.W.P. assumed three forms, 1st assume robbers and dacoits.....not only attacked wayfarers but also plundered villages and towns. 2nd, some of the minor chiefs whose family have fallen to decay endeavoured the resuscitation of their ancestral power, this sort of Mutiny occurred in four places only, Kanpur, Bareilly, Bijnor, and Farrukhabad. Some of these parties

tried to have themselves restored while others were compelled by the Mutineers to make an effort. 3rd., Some of the lower classes variously employed, entered the services of such rebellions chiefs. As far as I know the population of no part of the N.W.P. tried or even thought of rendering any assistance to the native rebellion chiefs much less that of subverting British rule. A great proof of this justice of this assertion lies in the fact that^{as} soon as the Mutineers troops and the rebellion chiefs were expelled from a district, peace was immediately restored, I therefore think that the Mutiny of 1857 was not a popular rebellion."

Most of the imminent personalities of India and England like Raikes, John Bruce Norton, Dr. Duff, Sir Syed Ahmad Khan proved that the Mutiny of 1857 was not a mass revolt but the Britishers under their preplanned scheme continued their revenges upon the well-to-do Muslims of the area. After the restoration of peace there was prepared a list of rebellions of Aligarh Muslims, crimes upon them were established. Muslim landlords and Zamindars who were suspected anti-British regime, their properties were confiscated and those who were caught in taking part in Mutiny were sentenced to death or transportation of life. Muslim of the lower classes, against whom charges were framed, either were parched or sent to gallows.

(a) MUSLIM DEFECTIONISTS :

Validad Khan :- The Talukedar of village 'Malagarh' was reported as rebellion leader of District Aligarh. At that time his state was consisted upon 50 villages. He was in relationship of Emperor Bahadur Shah. His neice was married with the son of Emperor. Against him the charges were framed that, by the direct consent of Delhi Emperor he declared himself as the 'Subedar' of District Bulandshahar as well as Aligarh and overthrew British hold upon those districts. He gave fresh employment to British Officers in different Parganas of the District. After the capture of Delhi, when English forces returned, he attacked upon them. In default of the same, his fort of 'Malagarh' was destroyed and other properties in his possession were confiscated. Death sentence was served upon him. He any how before arrest managed to escape.

Ghulam Haider Khan :- He was a well-to-do landlord of Pargana 'Bern' (Bulandshahar). He was in fast friendship with Validad Khan, Nawab of 'Malagarh'. Validad Khan revolted against Britishers, Ghulam Haider Khan gave him a helping-hand, Britishers charged him against torturing physically the neighbouring Zamindars during Mutiny. After the destruction of 'Malagarh' fort by British army, he managed his escape. British officers ejected him from his Zamindari and confiscated all his valuables.

Majumdar, R.C. : Sepoy Mutiny & Revolt 1857. Calcutta 1957. P-215.

The above author has quoted the above letter of Sir Syed Ahmed Khan's from Kaye's Mutiny papers preserved in India office Library. London.

Mehdi Baksh : He was also one of the colleagues of Nawab Validad Khan. After the conviction of Validad Khan, he was also charged in arson and loot. He had no knowledge about his crime and could not escape at the time of 'Malgarh' destruction. He was arrested and sentenced transportation of life. His property and valuables were confiscated.

Kazi Vazir Ali : During Muslim rule he was Kazi of Pargana Bulandshahar. He was drawing Rs.100/- per month salary and was awarded three villages revenue free for his livelihood. Apart from that he had several pieces of land for cultivation. In proper Bulandshahar city he owned several houses. Validad Khan when became Governor of Bulandshahar he was appointed as 'Sadar Amin'. He used to decide cases in the light of Muslim 'Fiqa'. He remained on this post during the early rule of Britishers in this area. He remained ^Srestrain during Mutiny. After restoration of peace, he was convicted as an arrogant and misbehaved Kazi, who brought insult upon British officers. On receipt of chargesheet, he went under ground. In default of the same he was ejected from the ownership of his villages. After some time it was learnt that, the court pardoned him and restored his ownership.

Raheem Ali Khan, Landlord of Khailiya : He was the owner of village 'Khailiya'. He was charged in the Mutiny that, his father Mazhar Ali Khan acted as rebellion leader.

Both Raheem Ali Khan and his father Mazhar Ali Khan gathered the rebellions troop and occupied the village of Lachhman Singh at a distance of 8 miles from 'Shikarpur' Pargana and took it under their occupation. As soon as the British army reached there, both sneaked away to Rohilkhand and thereafter joined the services of Khan Bahadur Khan. From there they went towards Bikanir. Upon them there were murder charges of British officers, After some time both father and son appeared before the Resident Major Enden. The Major under arm sent them to Agra for the ratification of case. Mazhar Ali Khan died in the way. The charges against Raheem Ali Khan were proved, as he committed murder of Major Walterfield on Agra Road. In default of the same he was sentenced transportation of life. Besides this, there were other several charges of arson and loot against him. His state 'Khailiya' was confiscated.

After the destruction of 'Malagarh' State and disappearance of Validad Khan, the Shaikhs of 'Shikarpur' and 'BAHLAM PATHANS' were ejected from 'Khailiya'. The Syed inhabitants of 'Shikarpur' were massacred who supported Raheem Ali Khan. The Pathans who supported Abdul Lateef Khan suffered great losses.

Rani Chauhan : She was the resident of 'Anoopshahar' and belonged to 'BADGUJARS' clan. She was also punished on the charges of supporting rebellions. She submitted her declaration and begged for pardon. In compliance of the same she

was given reprieve.

Faiz Ahmad Khan : He was the owner of Malikpur state. There were serious charges against him. His case was instituted in the court of Special Commissioner. On furnishing declaration for pardon he was excused.

Ghulam Ghaus : He was the owner of 'Jhajhar state' and belonged to an old respectable 'BALUCH PATHAN'S' family. He was charged against the support and shelter for the rebellions of that area. In default of the same he was sentenced 7 years ~~regorious~~ imprisonment. On intervention of an English Officer in his case, whose life he saved during mutiny, the case was withdrawn.

Pathans of 'Balona' : From the advent of British Officers in that area there started resentment among the old inhabitants (AHEERS). The owner of this Pargana was Mumtaz Ali Khan, 'TIBBANI PATHAN'. He was a famous landlord of that Pargana. The enemy^{it} between the English officers was going on, as there started mass revolution, the English officers destroyed his fort and other palacial buildings related to him. They arrested and served upon him death sentence. His relations Hima-yat Ali Khan, Vilayat Ali Khan, Nazir Ali Khan were stabbed. The whole state of Mumtaz Ali Khan ruined. His family members since then up till now leading a miserable life.

Hurmat Khan : He was a landlord of Pargana Pahasu and owned his fort. Muslim landlords having their own forts were

already an eye-sore for English officers. After Mutiny he was convicted under crime of providing informations to rebellions, as well as collected grain for them in the fort. Before the acquittance, he submitted his declaration and got redemption.

Muslim Gujars and Rajputs : From the very beginning they were against the British regime in this area. The British Officers had the knowledge of it. After the Mutiny, the list of culprits when prepared British Officers took revenge against them. Against them they framed charges against loot and arson of 'Sikandra Rao'. In default of the same their properties were confiscated and heavy penalties were inflicted upon them. .

Syeds of Gulauti : The village 'Gulauti' was under the occupation of Nawab Validad Khan of 'Malagarh'. During his life time Syeds were in possession of large number of cultivatable areas. During Mutiny they supported rebellions. In default of the same, their lands and properties were withdrawn from them. As the village was dominated by 'SYEDS', the 'JATS' were brought in power to inflict humility upon them. Since then in that village there started rivalry between the Jats and Syeds.

Nagar Muslims : Nagars during the reign of Aurangzeb embraced Islam and settled in village 'AAHAR'. After 1857 Mutiny most of them were convicted under the charge of helping Mutineers. In default of the same, their lands and businesses both were withheld.

Pathans of Khanpur : Before the Mutiny Abdul Lateef Khan was the owner of the state 'Khanpur' in District Bulandshahar. He inherited 150 villages on the death of his father Adbullah Khan. In whole District Bulandshahar he was Zamindar number two. He defected against Britishers during the Mutiny. In repercussion of the same his state was snatched and, the sentence of transportation of life was served upon him. The British Officers to create bitterness among the pathans, gave the confiscated state to Syed Meer Khan Sardar Bahadur of Afghan, as he supported Britishers during the Mutiny.

Muslim Bhattis : They are the converted Muslims and were established in Pargana 'TILBEGAMPUR', District Bulandshahar from the time of Emperor Aurangzeb. During Mutiny their conduct was found unsatisfactory. In default of the same the Government ejected them from their ancestral lands and punished them for long life imprisonment.

Bargala Muslims : From the time of Emperor Aurangzeb they were settled in Mauza 'Damkam' and 'SIKANDRA'. Their conduct during Mutiny was found anti-Britishers in default of the same they were ejected from their ownership.

IV THE BUREAUCRACY IN THE DISTRICT.

After restoration of peace and order in the District there developed Bureaucratic Organisation.

Lachhman Singh : History of Bulandshahar (Urdu) 1874
P- 79-88, 337-362, 276-272.

Its development was natural after the end of kingship upon the town. There was vast differences in economic, political, social, religious, and cultural spheres between them and the natives. At that time the English and Indians were quite like the two opposite poles. To fill this gap there developed many functionally specific groups viz. economic, cultural, social, religious, political. The Britishers helped these groups as they wanted to establish their own control on the aristocratic feudal classes.

(a) Re-organisation of administrative areas.

British Officers after occupying Aligarh fort in 1803 A.D. divided this 'Duab' into three administrative divisions. In 1804 gave Aligarh the status of District. Since then there came several changes in its administrative boundaries. After permanent settlement there were created 6 Tehsils viz 'KHAIR', 'KOL', 'IGLAS', 'HATHARAS', 'ATRAULI' and 'SIKANDRA RAO'. These Tehsils were created to put hold all over the district. The largest Tehsil of Aligarh is 'Khair', covering an area of 1046 sq. km. The smallest Tehsil of the District is 'Iglas', covering an area of 552 sq. km. Tehsil 'Khair' and 'Iglas' are the rural areas of the District. The other Tehsils have their own Municipal Boards, which looks after the administration of town viz. health, sanitary, drainage, roads, markets etc.

District Aligarh : The census report 1872 clarifies that before Mutiny there were no any manufacturing agencies, barring few potters. Dr. J. Handerson brought here considerable development. He developed the art of manufacturing textile fabrics from cotton, established a plant of indigo and fine gunpow^der. He founded in the town "Agra United Bank" services. He started "Agra Akhbar" in Urdu, under the editorship of Harry Tomdy, who died in 1842 A.D. at Aligarh. To deal with the affairs of the town, the Municipal Board was established. At that time it consisted upon 15 members, out of which 5 were Britishers and 10 other tax-payers. The income of the town was raised by charging octroi on the articles viz. food and drink, animal slaughter, fuel, building materials, drugs, spices, tobacco, textile fabrics, rents, gardens, fines, pounds etc. The Municipal Board out of the same income provided the facilities of education, hospitals, conservancy, road watering, police, lighting lanes and roads, parks, repair work and construction of public buildings etc. At that time the town was inhabited by 39012 Hindus and 19489 Musalmans, 38 christians. At that time there were 417 land-owners, 1982 cultivators and 54128 engaged in different occupations.

The economical conditions of Muslims after restoration of law and order became worse. The landowning classes after their destruction, adopted different means of livelihood.

According to census return 1872, among Muslims there were 61 lawyers, 322 barbers, beggars, 473 blacksmith, 189 bricklayers, 179 butchers, 271 carpenters, 22 carpetmakers, 104 craftsmen, 406, cotton cleaners, 82 dancers, 14 druggists, 416 flour dealers, 82 goldsmiths, 219 dealers, 134 grain parchers, 127 green grocers, 167 inn keepers and labourers, 3300 leather dyers, 330 lime labourers, 82 money lenders, 215 oil makers, 93 painters, 71 potters, 121 servants, 6368 shopkeepers, 1557 sienemakers, 289 tailors, 161 tobaccoconists, 29 washermen, 423 weavers, 214 wine-sellers.

During British regime the old military routes, number one from Aligarh to Agra via Sasni and Hatharas covering the distance of 53 1/2 miles, the second from Aligarh via Jalali Kasganj, Khurja to Delhi, covering 80 1/2 miles, the third, from Aligarh via Somna, Bulandshahar to Muradabad covering 110 miles, the fourth from Aligarh via Iglas to Mathura covering 38 1/2 miles were reconstructed into metal-led road having 'putca' bridges.

Tehsil Kol : The original name of Aligarh was 'Kol' but now 'Kol' is the name of one of its Tehsils. It consists upon Pargana 'Kol', 'Morthal', and 'Barauli'. The total area under it is 227897 acres. At that time 5575 acres of land was revenue free and 53088 acres was barren land, the rest area was under cultivation.

It is an old Tehsil, upto 1840 A.D. its name was

"Hazur Tehsil". Tehsil Kol is divided into two equal parts by Grand Trunk Road, it passes through it from south-east to north-west direction. The cultivatable land of Tehsil is divided under different land tenures viz Zamindari, Pat-tidari, and Bhayachari tenures.

The main crops of the town is wheat, barely, Bajra, Gram, joar and Indigo. For administrative purposes it is directly governed by District Aligarh.

Atrauli, the chief town It is a chief town and Tehsil in District Aligarh, at a distance of 16 miles on Ramghat Road. The town is well built, clean and healthy. Its inner ways are metalled, fairly wide and drained. A metalled road from Atrauli to Ramghat passes through it. There are three main ways for entrance into the town. In the centre there is a market. Besides this there are other two markets in the town. The 'Barabazar' is more important than the other one. It is the main market of cotton, iron, brass utensils and country products. The other market 'Mandi Bazar' is an old market, consist of 'kachha' shops and houses. The southern portion of the town is inhabited by agriculturists and 'chamars'.

The local administration is run by Municipal committee, consist of 9 members. The Municipal Board charges octroi duties upon import and export of goods viz. grains,

Atkinson, E. : The statistical description and historical account of North Western Provinces. Vol.2. Allahabad, 1875. P-513-23.

sugar, ghi, vegetables, fruits, pan, fodder, building materials, spices, cloth, melats, oil, oil-seeds and tobacco. According to census report 1872 in Tehsil Atrauli there were 15941 inhabitants out of whom 9829 were Hindus and 6112 Muslims. Among the both communities there were 483 landlords, 2070 cultivators and rest 13388 persons were engaged in different occupations other than agriculture. The economical condition of Muslim was not much satisfactory. Most of the Muslims were deriving their livelihood as barbers, butchers, calico-printers, confectioners, servants, shepherds and water-carriers.

Hatharas Tehsil : It is a town settled in upper Pargana of District Aligarh. It is situated in between Aligarh, Agra and Kasganj at a distance of 21 miles. From Agra towards Aligarh it lies at a distance of 29 miles. From Kasganj at a distance of 24 miles. It is an old town, houses are constructed close to each and other. A broad metalled road passes around the town. There are wide passages inside the town from east to west and two 'pacca' roads passes from the mid of the town towards north to south. The road divides the town into six main divisions. The first and second divisions are called as 'Nayaganj' and 'Puranaganj', both are markets of 'Anaj', 'Rai', Nimak', 'Loha' (Mandis). The third is called 'Pansar-hatta' or druggist market. The fourth is called 'Bazazi Mandi' (cloth market). The fifth 'Halwai Bazar' (confectioner Market). The sixth is called 'Besati Bazar' (Pedlers market). It is a commercial town from the earliest period. The town is resided by well-to-do peoples. Most of the houses are

built of bricks and stones. Inside the town streets and lanes are metalled and well drained. In 1824 Mr. W.J. Harding established Hardingganj and 1821 inaugurated the drainage scheme for the town. He widened the streets and repaired the town boundaries. Mr. E.J. Taylor in 1851-52 improved the town and its markets. To the east of the town the remains of Daya Ram's fort still exists. In the undamaged portion of the fort there is the office of Tehsil. On the north-west skirt of the town there is a tank. On one side of the tank there is the office of Municipal Board and to the south of it school and a clock-tower. The Municipal Board derives its income by levying taxes on import and export of goods like, foodgrains, slaughter of animals, fuel, building materials, drug and spieces, tobacco, cotton, cotton fabric, ghee, vegetable, fodder, pan refined sugar etc.

According to census return of 1872 in Hatharas there were 241 inhabited villages. At that time its population was 159834. Out of the same 145687 were Hindus and 14147 Musalmans. Among Mohammadens Shaiks, Syeds, Mughals and Pathans divided into different sects were resideing there. The rest of the Mohamadens belonged to the lower classes. The greatest number out of the same were engaged in domestic services viz. personal servants, priests, barbers, water-carriers, washermen etc. Among higher castes of Muslims some

were engaged in buying-selling goods, conveyance of men and animals. Some of them were engaged in agriculture. The largest higher class of Muslims were engaged in art and mechanics as well as skilled labourers.

Iglas Tehsil : During Mutiny Jats were in occupation Tehsil Iglas. They were driven out by the troops of Burton. Iglas is a smallest Tehsil in District Aligarh spread in an area of 552.2 sq. km. According to census report 1872 it was a rural area, there was a Town Area office which managed the local affairs.

The industrious Jats of the town are good cultivators, 14% of the area is under their cultivation. There is no proper arrangement of irrigation. The labourious Jats irrigate their lands through wells. The main crops of the town are wheat, cotton, barley, gram, bajra, and joar. In the east of the town there are ridges which joins on one side to Kol and on the other to Hatharas. The eastern side of it is inferior in fertility. About 6% area is still untilled. In town Iglas, according to census report 1872 there are large number of people are blind, leaper, dum, idiot and insane.

Considerable improvements have been made in the Tehsil since then. There is a school, hospital and block-development office. Latest census report do not reveal

Atkinson, E. : Statistical description and historical accounts of North West Provinces. Vol.2. Allahabad. 1875. P-525-31, 552-64

its population castewise. The total population at present is 1.4 lacs.

Khair Tehsil : According to census report 1872 in Pargana Khair there were 124 villages. Its total population was 71951. Out of the same there were 66890 Hindus and 5061 Musalmans. Muslims were divided into Shaikhs and Pathans, the rest belong to unidentified castes among Muslims. Its cultivated area was 85% of the total land 1046 Sq. Km. The cultivating community of the town were Jats and Chamars. The main crops of the town are cotton, joar, wheat, and Bajra.

The local administration is run by the Town area Committee. It charges octroi upon all imports exports of the town viz. vegetables, minerals, animals, and grains. The economic condition of Muslim of the town is not good. The largest number of Muslims are petty cultivators. The rest are engaged in occupation other than agriculture, as personal servants, mechanics, skilled and unskilled labourers.

Sikandra Rao Tehsil : Tehsil 'Sikandra Rao' in District Aligarh is situated on Kanpur Road at a distance of 23 miles south-east of Aligarh. The area of the town is 140 Sq. miles. In 1872 A.D. its population was 12642 out of the same 4598 were Hindus and 5044 Musalmans. There were 321 landlords 1499 cultivators and 1082 were engaged in occupations other than agriculture. Under this Tehsil there were 1516 villages, out of which 679 were occupied by Musalmans. In the town there were 197 'Pacca' houses and 815 mud houses owned by

Muslims. The census return of 1872 exhibits that economical conditions of Muslim was not satisfactory. The larger number of Muslim were engaged in menial works like barbers, weavers, inn-keepers, labourers, litters of vehicles, oil makers, servants and water carriers etc.

The local affairs are controlled by Municipal Board but, over all its performance is not good. Its means of income are poor, the town remains dirty, there is no proper arrangement of sanitation. In the town each year there dies several people in epidemic diseases like cholera, small pox, plague, fever, dysentery and diarrhoea etc.

(b) Establishment of Police Stations and suppression of crimes.

After raising Aligarh into a District in 1809 A.D. there were established 38 police stations all over the District. In those days highways robbery was on rampant. From Aligarh to Delhi, to put a check upon it Colonel Skinner was appointed. His headquarter was at 'Sikandra Rao'. Under him there were 1200 horsemen. The Magistrate of Aligarh was incharge and responsible for the suppression of crimes 'Kazaki'. In those days people did not travel on main roads,

Arkinson, E. : Statistical description and Historical Accounts of North West Provinces, Vol.2. Allahabad, 1875. P-572-73 & 594-99

instead of that they used to travel on by ways. The big landlords in those days were against Britishers therefore they used to encourage robbers. They used to give shelter^{to} robbers in their own forts or the robbers themselves used to hide themselves in their areas of dense forests. Besides this on the pursuance of police they used to enter in the territory of Begam Sumru. The big landlords and Zamindars had their direct hold upon the robbers. The Marhatta force abandoned the services and joined the gangs of robbers to derive the benefit from the sale of plundered properties. Hundreds of mercenaries were in advantages, therefore they left their original means of livelihoods. The Magistrates all over the District were permitted to appoint 'Daroghas' to deal with the crimes. Besides this orders were issued in the names of landlords and big Zamindars to assist 'Daroghas' and Magistrates towards that end.

Under Act No.35 of 1903 Magistrate were allowed to appoint Tehsildars to interven in the crime of 'Kazaki' and 'Thaggi'. The Magistrates as per Government orders appointed in all big villages police officers. In the rest areas, allowed Tehsildars to appoint constables to deal with the matter. Each Tehsildar in his area was made responsible for all the crimes and was allowed to appoint as many

Atkinson, E. : Statistical description and historical accounts of North West Provinces. Vol.2. Allahabad, 1875. P-594-99.

policemen as he required. The salaries of policemen were drawn from District Collectorate as well as Tehsils. Police station Aligarh was established in 1809 A.D. under Act No. 14 of 1807. Since then the police department was withdrawn from the Tehsildars.

The City Magistrate of Aligarh in view of the grievous situation demanded additional force to keep control on 'Kazaki & Thaggi'. The British Government sanctioned additional 50 horsemounted soldiers to keep vigilance upon the travellers. From those additional forces proper control could not be made, therefore in 1809 a more vigorous attempt was made to check 'Kazaki' as well as 'Thaggi', which started more frequently all over the District. In 1809 A.D. Colonel Gardner along with 300 horsemounted soldiers was deputed to keep guard on the roads. He began to check all suspected persons. In this connection he suspected Thakur Hira Singh Talukedar of 'Awa Misa' in Mathura District as guilty. In the same year the post of Superintendent Police was created in Aligarh. Colonel Gardner to the best of his efforts tried to check on 'Kazaki' but he failed to eradicate it completely. Soon after that there started the crime of theft, pilferage and stabbing on the roads. Mr. Ross the Magistrate of Aligarh on 23rd February 1809 reported that the three bags of 'Daks' were robbed not far from Kol. There had already occurred 40

cases of robbery, 24 cases of the house-breaking and 81 thefts. Against all of the crimes there were rounded up more than 684 persons. Two years latter the Magistrate again reported about the disobedience of Zamindars. They had a strong hold of criminals, which led them to override the police officers. In 1814 A.D. Ajit Singh Zamindar of Somna looted a treasury in 'Mauza Khandauli' he wounded two peons on guard. On the report of Magistrate the army men were posted there. Before reaching the army, the Magistrate despatched on the spot 'Darogas' of 'Sadabad', 'Itmadpur' and 'Khandauli', alongwith 55 policemen to take necessary action against Ajit Singh. Ajit Singh together with his men attacked upon the constables, killed 'Darogas' and 'Jamadars' of 'Khandauli' and wounded other constables and took into his custody the 'Daroga' of 'Itmadpur'. The Magistrate of Aligarh at that time had no force to take any immediate action against Ajit Singh. As there reached the assistance Major Maxwell attacked upon the fort of Ajit Singh. He anyhow captured the fort and destroyed the fortification.

District Aligarh for many years remain the centre of dacoits and Thags. Its attestation can be made from the letter of Mr. Shakespeare Superintendent Police, Aligarh, dated 30th April 1816 A.D. Mr. Shakespear laid down in his letter that the most heinous robberies was committed in this area by the gang of 'BADHIKS' and 'SHUGULKHORS'. These gangs were

were settled in the territory of Nawab Vazir in District Aligarh. Apart from the above criminal tribe, there resided 'KANJARS', BAHURIYAS', GIDHIYAS' and 'HABURAS'. People of all these tribes were committing robbery and led the vagrant life, eating the flesh of jackals, lizards etc. The 'BADHIKS' of Aligarh and 'SHUGULKHORS' outcasted both from Hindu and Muslim communities.

After the fall of Hatharas into the hands of Britishers 'BADHIKS' were driven out from the District Aligarh. District hand book of Aligarh 1855 lays down that, at that time, they were residing in north-west of the District, as well as in the estate of chieftains of 'Mursan' and 'Hatharas'. These tribesmen used to visit Saharanpur, Harduwar, Lucknow, Allahabad, Banaras and Jaipur in connection with their dacoities. The highway robbers gang used to operate on Etawa, Aligarh and Farukhabad roads. On the same highway, 'Thugs' were more active, who used to rob and murder the travellers. The police traced out during 1808-1809 not less than 67 bodies from wells in only one District Eta. The gang was settled in the estate of Hira Singh of 'Awa Misa'. Bhagat Singh of 'Mursan', Daya Ram of Hatharas and Himmat Singh of Eta, who supported them against police actions. There were recorded 68 criminals out of the above tribes. The Muslim who were convicted, delivered themselves in the hands of Colonel Gardener, they were mostly Jamadars.

The tribe of 'Haburas' in this District, at that time and, still commit burglaries, theft, and cattle stealing. The worst possible buglaries and highway robbery in those days were committed by 'Haburas'. They resemble to a gypsy tribe, notorious as vagarants ruffians. They were generally found on the border of Mathura and Bulandshahar. on the occasion of police raids they canceal themselves in the dense forest of Aligarh.

In the police circle at present in south and east of Aligarh, there is another criminal tribe known as 'AHIRIYAS', they are also known as BAHELYAS'. Their's is a well known caste of thieves but, most of them now are engaged in agriculture. Among them suicide is common, generally their females commit suicide due to sudden impulse of passion or jealousy or in revenge of fear of shameful acts. On the railway junction of Oudh and Rohilkhand or at Aligarh, the passengers remain pray of the bands of 'Haburas'. Due to the activities of the above criminal tribes first class police stations were established in 'Khair', 'Iglas', 'Hatharas', 'Sasni' Sikandra Rao', 'Akrrabad', 'Atrauli', 'Dadon', 'Jawan', 'Aligarh' and 'Harduaganj'.

Lachhman Singh : History of Bulandshahar (Urdu) 1874.
P-158-60, P-217.

Atkinson, E. : Statistical description and historical accounts
of North West Provinces. Vol. 2. Allahabad.
1875. P-407-12.

During the reign of Mughal Emperors, specially Akbar and Shahjahan the custom of infanticide was common in this District. Under British regime when police stations were established in the villages, vigilance were kept properly upon this crime. A special census was taken in 1871-72 regarding infanticide. Since then all the clans of Rajputs, 'Pundris', 'Jadons', and 'Chauhans' were brought under an infanticide preventive Act of 1872. Since then in their 85 villages the population of female child increased about 40%. Again under a special census the total population of the above clans were recorded 9657, out of the same there were 2253 male children and 1146 females. After 1872 enquiries were made on the 'Rajputs', 'Jats', 'Ahirs', 'Banjaras', villages for maintaining the balances of female children. The strict orders of British Officers after the Mutiny brought total end of the same practice among them. An special statute was prescribed for the registration of girl's birth and periodical check of the infants population, registration of the movements of the pregnant women and control upon village midwives.

(c) Establishment of Judiceries.

The British regime when came into power the civil and criminal cases were decided according to Islamic laws. Under Act No.7 of 1803 all conquered districts by Britishers were given equal status. Under Act No.9 courts were open

for by the road sides. According to Act No.16 of 1810 the Governor General was given power to appoint Magistrates to deal the criminal cases, side by side the judges of revenue courts. He also appointed joint Magistrates in big districts. In 1821 A.D. an Act No.4 was passed, this authorised Governor General to deligate magisterial powers to cities collectors. Thereafter under Act No.1 of 1824 Circuit Commissioners were appointed to deal with the land revenue cases. Under 1835 Act Session Judges were appointed and were given power to sentence imprisonment and fines. The period of imprisonment and the amount of fine in due course of time was changing on. The old Muslim judges 'Sadurus-Sudur' and 'Sadar Amins' were also treated at par to Magistrates, under Act No.3 of 1821, Act No.5 of 1831, and Act No.2 of 1832. Some respectable people of District Aligarh were also selected for the post of Magistrates, namely, Rao Umrao Singh, Syed Baqar Ali, Nawab Mohammad Ali Khan, Kunwar Abdul Lateef Khan, Chaudhri Lachhman Singh, Molvi Mohammad Bakhsh and Ghazi-ud-Din etc.

The Commissioners at that time were known as 'Munsifs'. The Commissioners having First Class Magistrates' power were called as "Sadur-us-Sudur". Under old traditions in several parganas at that time there were appointed

Crooks, W. : North West Provinces of India, their history, ethonology and Administration. London, 1897. P-137

Lachhman Singh : History of Bulandshahar (Urdu) 1874.
P-181-197.

'Sadru~~s~~-Sudur' and 'Sadar Amins' apart from 'Shahar Muftis' or 'Pandits'. Their salaries were not fixed, they were given by clients 'Muftiyana' (Amount of consideration of cases). There after amount realised against court fee stamps were paid to them. It is still well known, the 'Muftis' and 'Pandits' in those days, after courts' hour used to visit well-to-do people of the town and motivated them to institute cases against their opponents. Behind this, their motives was to raise their monthly income. Under Act 23 of 1814 the status of civil courts were raised, even then, the salaries of the Judges were not settled. Prior to the above Act in District Bulandshahar there was appointed a 'Kazi' and a 'Mufti'. In 1815 and 1816 the 'Sadar Amin' of District Aligarh was paid Rs.27/- per month, After many years Rs.25/- were increased as additional charges.

In 1820 there was a central jail in Aligarh. Prisoners of all the adjoining districts were kept here. Under imprisonment in jail the prisoners had to earn their livelihood.

British laws forced people to be remain industrious and fairly well controlled. Religious riots though had started but the Queen's peace in India prevailed for nearly a century. The British Administrators gave much stress towards the administration of justice. Before them there were many hindrances. The efficiency of native executive officers was below normal to the English Officers.

The public opinion for new set-up of administration was not good. The common people had no respect for the law and orders of the Government. The courages spirit for independence particularly among the upper classes had created much problems for district authorities. Among the native officers false acusation, caste-partnership was common. When the kinsmen fell into any trouble, the tie of blood prevailed above the claims of justice, and to him it was no sin to ^wear for the defence of his relative. India would had achieved its high level among all the modern developed countries provided the high castes communities would have exhibited large measure of public spirit, and would have shown greater readiness to cooperate with the District Authorities.

(d) Means of public income and utilities.

Tenancy Regulation. The revenue Act No.45 of 1803 and Act No.8 of 1805 was enforced upon the District Aligarh. On the promulgation of Act in the District, there was started conflict between Mr. Russell, the Collector of Aligarh and Dundey Khan, the landlord of 'Bhikampur'. At that time Mr. Russel ordered to realise the revenue according to the standing crops in the fields. The District Handbook of Aligarh refers that on 11th October 1804, the Commander-in-Chief ordered to collectors of all the Districts that they submit revenue ^returns, in view of the previous years realised amounts,

together with the 'Pattas' of all the cultivators. Besides this, Collectors should arrange the agreement deeds with the old Zamindars under Act No.8 of 1793. The Zamindars who had already submitted their agreements of lands, they deposited one fourth cost of the land in security. The old Zamindars were debared to realise revenue from their tenants. The realisation of revenues shall be made by the concerned officers. Tehsildars were ordered to deposit securities in cash by realising from the landlords of their areas. The landlords were ordered to maintain law and order in their areas. Tehsildars were permitted to appoint 'Kanoongos' under them. At that time Zamindars of District Aligarh were allowed rebate as the crops were destroyed by the troops during the trouble.

No doubt, the British land administrative authorities brought great improvements towards this end. They increased the income of the District as well as established systematic system of land management.

Octroi Cess. Prior to British Administration in District Aligarh, the Landlords and Zamindars used to realise taxes on all import and exports of the area. The area of 'Duab' as came under their occupation, the East India Company through an Act No.6 of 1804 gave power to Collectors

Crooks, W. : North Western Provinces of India, their history, ethonology and Administration.
London, 1897. P-135.

for the realisation of local taxes. Through Act No.6 of 1805 the income of the towns was raised by imposing octroi duties on all incoming and outgoing articles from each and every town. Thereafter according to Act No.9 of 1810 a list of all taxable articles were prepared. In 1843 under Act No. 1 previous list came to an end, a fresh order was issued to realise taxes upon Cotton, Salt, Sugar. Since then octroi duties are realised by the local self governments of the towns. By this income the Municipality or town area committee manages other affairs of their areas.

Medical Facilities : The medical aid to the inhabitants all over District Aligarh was not provided during the Muslim rule. There were private practitioners like Hakeems and Vaid. During the British rule in the area, the Government established Hospitals in all the towns on public contributions. The contributory hospitals could not run longer. Their management afterwards was given in the hands of Municipal board and town area committees. These committees out of their permanent incomes began to run hospitals in each towns. Besides this, Government provided a separate department which looked after the health and sanitation of the towns. Since independence the Government of India has provided other several medical facilities in the remote villages of this area, like maternity centres, family planning centres, child welfare centres etc.

Facilities of Canals, Bridges, Ghats and Roads :

The greatest contribution of British Government was the construction of canals. During the Emperor Shahjahan, Ali Mardan Khan constructed different canals but, they were of small sizes. During British regime in the first series there were constructed Upper Ganges Canal, Lower Ganges Canal, the Eastern Jamuna Canal and the Agra Canal. These canals in length and breadth were ~~more~~ greater than the canals of Ali Mardan Khan. These canals proved great asset to the cultivators in raising their product of fields.

The lower Ganges canal was taken out from the Ganges in District Aligarh at 'Nadrai', 140 miles below Hardwar. The canal thereafter connected to Upper Ganges Canal. This canal irrigates more than 1,10,000 acres of land. The Lower Ganges Canal enters the District at the village 'Danpur' in Pargana 'Barauli', passing through the boarder of village 'Khaera Khas' of pargana 'Pahasu' of Bulandshahar District. The crops of 'Rabi' and 'Kharif' since then has much increased. Due to the inferior land at the head of Sengar river, the yield of land is still poor.

In District Aligarh there takes place several religious fairs. To take bath annually in the holy water of river Ganges, there gathers a large number of Hindus, in the month of 'Kartic' (according to Hindu calander) at 'Ramghat' and 'Anoopshahar'. On the riverside the gathering takes place for more than three or four days. There

comes shops like cloth, foodgrains, copper and brass utensils pedlers etc. For taking bath in river visitors stay there. The shop-keepers shops at the Ghat. The British Administators in view of public facilities, there raised 'Pacca' Ghat, shed platform and shops. The management of the Ghat is supervised by Local Municipal Board. The Municipal authorities levy taxes on the import of articles on that occasion and realise huge amount from the traffics. Besides this, there takes place another fair on these river banks in the month of 'Jaith' to celebrate 'Jeth Dashehra' according to Hindu Calander year. On both the Ghats there takes place huge gathering of Hindu worshipers about four days. At 'Anoopshahar' on that occasion there takes place great business transactions in comparison to 'Ramghat'. The fair of annual 'Ganges Ashnan' has raised considerable income of the towns.

The British Administrators gave special attention towards the construction of bridges. On several important routes there were constructed several bridges viz. on Nim Nadi at the crossing of 'Malsai', and 'Bhikampur', on Kali Nadi at a distance of 11 miles from Aligarh on the highway of Muradabad. The same river is bridged at the distance of 22 miles on the highway in between Aligarh and 'Kasganj'. The Grand Trunk Road from Kanpur to Aligarh is bridged at several places viz 'Aktrabad', 'Sikandra Rao', 'Bhadwas'. The Grand Trunk Road from Aligarh to Agra is bridged at 'Sasni', 'Hatharas', 'Sadabad'. The Mathura Aligarh road via 'Iglas' is bridged on several places. These bridges have raised the commercial transactions in between nearest districts. The taxes raised

by the local governments of the different areas are utilised for other public utilities.

The contribution of Muslim Rulers towards the construction of highways and other several important roads in the country can be identified still today. Their aim behind the constructions of these roads was more administrative instead of commercial. British administrators derived both the commercial as well as administrative benefits out of the same routes. They converted all 'Kachha' roads into metalled ones. The metalled roads which connect Aligarh to other parts of the country are as :-

- i) The Grand Trunk Road enters into Aligarh from Allahabad at the south-east corner, proceeds by 'Sikandra Rao', 'Kol', 'Somna' goes straight towards Bulandshahar, where one branch of it leads towards Delhi and the other via Bulandshahar to Meerut. The total length of the road in District Aligarh is about 49 miles. It is bridged on various places as well as metalled.
- ii) A road connects Aligarh to Muradabad via Atrauli and Ramgarh covering about 25 miles distance.

Crooks, W. : The North Western Provinces of India, their History, ethnology and Administration.
London, 1897 P-142.

- iii) Aligarh to Anoopshahar Road via 'Jawan'.
- iv) Aligarh to 'Tappal' road covering the distance of 31 miles.
- v) Aligarh to 'Kasganj' Road via 'Sikandra Rao' covering 30 miles.
- vi) Agra to Aligarh Road via 'Sasni' and 'Hatharas' covering 29 miles distances.
- vii) Aligarh to Mathura Road via 'Iglas', covering 24.68 miles distance.
- viii) Aligarh to Kasganj Road via 'Panethi' covering 20.08 miles.
- ix) Aligarh to Mathura Road via 'Mursan', covering 15 .4 miles. Along with the improvements of these roads, there came tremendous changes in the towns situated besides them. The village trade and industry much developed. There started flow of raw materials from one village to another and there came into existence new business 'Mandis' (Centres). With this fruitful experiments the British Administrators extended road facilities into the interior parts of the towns. They spread a net of roads between (a) 'Khair' to 'Iglas' 16 miles, (b) 'Iglas' to 'sadabad' 16 miles, (c) 'Nanuto' 'Dadun' 17 miles, (d) 'Kol' to 'Barauli' 13 miles, (e) 'Sasni' to 'Nanu' 12 miles, (f) 'Harduaganj' to Railway Station 3 miles, (g) 'Dadun' to 'Sikandrabad' 7 miles, (h) 'Khair' to 'Bindraban' 6 miles,

(i) 'Akrrabad' to 'Baigigarh' 6 miles, (j) 'Akrrabad' to 'Pilakhna' 3 miles, (k) 'Sasni' to 'Gopi' 16 miles, (l) 'Hatharas' to 'Jalesar' 16 miles, (m) 'Atrauli' to Railway Station 4 miles, (n) 'Gangeri' to 'Atrauli'

Apart from the above roads, there were constructed other many 'Kachha' roads which joins one village to another.

V. MODERNITY AND CHANGE.

In each societies there are inherient tendencies towards progress and change. This tendency develops out of the certain continuous problems. These problems culminate out of the uncertainties of socialisation perpetuated by scarcity of resources relative to individual aspirations. The British Administrators were first who sensed about all the shortcomings of this area. To raise the standard of living of the masses they opened the routes of Railways, established Post and Telegraph Department, to educate masses opened English Schools, converted productive areas into modern trade and business centres, to which the inhabitants of this area were not acquainted.

The British Administrators spread railway lines all over the District. At that time railways were a quite new type of means of communication. District Aligarh came

Atkinson, E. : Statistical description and historical account of North West Provinces, Vol.2. Allahabad. 1875. P-368-75.

under East India Railways Zone. There were established within the District the station of 'Somna' 14 miles north-west of Aligarh. The proper Aligarh Station was given the status of Junction within the Rohilkhand and Oudh. From here branch lines were opened for Muradabad, Pali, and Hatharas 19 miles south-east. Since travelling facilities were provided to common men, there started great rush upon it. The maximum rush was recorded during October to April each year.

The name of the railway zone since then changing on, at present it is called Northern and North Eastern railway. On north side, the Aligarh is connected to the capital Delhi, on the north eastern side it is connected to Bareilly, on north side, the railway connects Aligarh to Hatharas Junction. The North-Eastern line connects Aligarh to Atrauli, Mathura and Sikandra Rao. The line passing on through Hatharas Junction, connects Aligarh to Mendu, Hatharas city and Mursan.

The extension of railways in this area is a remarkable contribution of British Regime in India. The concept pollution among high castes of natives due to travelling with meaner fellow passengers were doubted by the Railway authorities in the beginning. But the travelling conveniences provided by railways brought a great change in their social

and traditional out look. Even to day no high caste Hindu raises any objection on the use of city water works in the city. The railway authorities on their personal observation remarked that the natives are an admirable passengers. They do not care about their valuable time, they do not care for the high speed of train, they wait for half a day with sublime and patience till his train reaches at the plat-form. The native passenger do not mind about the high rush in the train, he packs up his carriages and bundle of luggage in the compartment. He will gladly accept a seat in a cattle truck, if no better conveyance he gets to travel. In view of the same Britishers increased more trains to provide travelling facilities to the local natives.

At present about 15.3% villages of District Aligarh are connected to railway routes, out of total number of 1761. The village raw materials like crushed oil, Ghee, Milk, Eggs, Animals, Fish, Country fruits are found on railway platforms for import and export to big cities. From Aligarh to Delhi, early in the morning there starts a special train for milk services. The 'Ghosis' and 'Ahirs' in big cans bring milk at the nearest railway station from their villages to supply Delhi. Mangoes, Fish and Vegetables from the stations of near by villages are transferred to big towns

Atkinson, E. : Statistical description and historical
Account of North West Provinces. Vol. 2.
Allahabad. 1875. P-367.

of the areas. The old business centres have come to an end. The owners of raw materials now directly deal with trading centres of big cities of India. The economic conditions of villagers have considerably increased.

During Muslim administration for the delivery of Dak there were appointed camelmen. Toward this end credit goes to British Rulers that they spread a grid of Post Offices all over the District Aligarh. In 1874 they open more than 35 Post Offices. To regularise the services of the same, they appointed Post and Telegraph Inspector at the headquarter Aligarh. At the outset in June 1870 village Postmaster's charge was in the hands of Head Village Teachers. On the part of Postal Department they were paid extra remunerations. Under them there were appointed village postmen, whose job was sorting and distributing the letters in the village. The distribution of dak was an important job therefore the head teachers of the schools used to attend schools regularly.

The establishment of Post and Telegraph Department in Aligarh District as well as in villages revolutionised the local trade and industry. The Telegraph services began to keep inform hourly the village businessmen regarding the

District Census Handbook 1971 Pt. X-A. Town and Village Directory, Aligarh District. Comp. by D.M. Sinha.

Crooks, W. : North Western Provinces of India, their History, Ethnology and Administration. London, 1897. P-166-67.

fluctuating rates of the different markets from Calcutta to Bombay. The ancient trading houses with wide store houses began to decline. The caravans of merchandise from one place to another weathered away. The real cultivators and owners began to deal directly with the trading agencies. The petty village cloth merchant or corn dealer came into direct contact with the mill owners in Bombay and Calcutta. The prices of essential commodities gone down and their rates all through the District became same. There emerged new trading centres like Kanpur, Agra, Hatharas, Mathura etc. The economy of the individual towns as well as Districts began to develop. The common cultivator during the off-seasons began to join cottage industries like rope-making, weaving, fiber-making etc. The tobacco plantation and, manufactured tobacco industries of the District began to earn fame. Its cultivators in this District are still more prosperous. The tobacco cultivators do not now dispose of their materials with the local dealers. They supply the bundles of tobacco to those trading centres where they find handsome profit. Similar is the case with the lock manufacturers and other metal articles. The manufacturers of locks, the hinges, handles of doors, electrical goods have their markets at Calcutta, Bombay and Madras. It has raised the standard of common artisans as well as skilled and unskilled labourers of Aligarh District.

The British Government in 1845 A.D. gave attention towards educating the masses of District Aligarh. In this connection a circular containing detailed information regarding Government's programmes was forwarded to all District Officers. Stress was given upon officers that they cultivate the taste of education among the inhabitants and try their best to attract them towards this end. Mr. James Thomas, Lieutenant Governor, devoted himself toward propagating education among the villagers. At that time the standard of education in the District was very low. In indigenous 'Patshalas' and 'Madarsas' the percentage of students was less than 5%. There was no systematic educational method. There were appointed no regular teachers among those schools. The Lieutenant Governor devised a scheme for the village teachers. The villages of normal population must have a teacher. The salary of the teacher instead of cash payment, was paid in kind of land for their livelihood. The Government on such lands was not charging revenue from the owners. The scheme submitted before the Court of Directors was rejected. The court of Directors suggested, instead of land assistance, monthly salary in cash may be arranged for the village teachers. Mr. James Thomas

Lachhman Singh : History of Bulandshahar (Urdu) 1875. P-180

Crooks, W. : North Western Provinces of India, their history
ethnology, and administration. London.
1897. P-166-67.

accepted the suggestion, accordingly he opened a Government Model School in almost all the Tehsils of Aligarh. The system of education in all such schools were quite different to the 'Madarsas' and 'Patshalas'. For the guidance of village teachers there were appointed trained Sub-Inspector of Schools, whose duty was to inspect the schools in their circles and to acquaint teachers with modern techniques of teaching.

There were hardly 615 persons educated in an area of 10,000 miles at that time. Among females there were hardly 21 educated out of 10,000 women. This means among males out of 1000 there were 937 illiterate similarly among females 997 were illiterate out of 1000 women. In this area the population of educated Muslim was slightly higher than other educated castes. Its basic cause was, during Muslim rule the area was under direct access of Muslim educated Officers as well as it remained the seat of Courts. Besides this, the area of land held by Muslims in proprietary right was higher than other parts of the country. Even then, in comparison to economic progress they made no considerable progress towards education.

There were no standard books in the markets for the students, cheap books were available for sale, without evaluating their influences upon the students. Most of the

current publications were extracts from the commentaries of religious books. There was no concept of teaching modern sciences. So called science, as a school subject, was oriental type of treatise on magic, astrology and the like. The same was cramed to the native students. English knowing natives were very limited. There were no trained teachers to propagate English Literature among the natives. The most baffling problem was to translate foreign books to suit the minds natives. The students trained in English Schools showed little aptitude towards the English Literature. The students who acquired higher education were interested in achieving official employment or for entering into the profession of Bar. The students had no ambition to continue research for knowledge. After leaving schools they used to relaps into ignorance as there was no libraries where they continue their reading habits. India, being an agricultural country, no proper education of agriculture was imparted to the students. The same was the case of with Sociology, and anthropology nothing was done in the field of classical languages, local histories, folck lore. Although in all these disciplines, rich reading material were available in the country.

The greater number of inhabitants in this area are illiterate. More than 75% people depend upon agriculture and engaged in occupations other than learning and scholarship.

In comparison to other European countries, Indian farmers are regarded less informed and ignorant, it is because, the whole day they toil in the land, in the evening, before the bed time they find sufficient time, up to late hours in the night to gossip over village politics, sitting beside fire under the 'Pipal tree'. On the pressure of local officers, if sons joined the school their attendance were noted irregular because their services were required with their fathers or they were deputed to pasture the animals, or cut forage for the cows or to collect fuel.

The female education at that time had no importance. Even today villagers held no good opinion about the female education. For them females are meant to look after the domestic affairs. The duties of house wife from their earliest days are prescribed. A house wife is supposed to bear a son, cook the food, clean the dishes, distribute charity among the village 'Sadhus' and to attend local temples. Women are still not allowed to join the company of intellectuals. The Indian women as a wife remained under tutelage, married when she was child, a mother when European girls are at school, engaged in monotonous household works, look after the cattle, weeding of the field, securing of the birds. All these works are in her portion from the maidenhood to the old age.

Crooks, W. : The North Western Provinces of India, their history, ethnology and administration.
London, 1897. P-158-59.

Among north west Districts of Oudh, Mr. Thomson selected Aligarh for opening Experimental English Schools. Under Mr. H.S. Reid during 1850-51 in all Tehsils of Aligarh there were started English Schools. In 1845 the number of Persian and Arabic Schools were 159 all over the District. The strength of pupils in all schools was 2905. Out of the same 682 were Muslims and 2223 Hindus. In 1851 the number of schools were raised from 159 to 548. Accordingly the strength of the pupils also reached upto 4948. Out of the same there were 3882 Hindu and 1066 Muslim students. Side by side with the Arabic and Persian schools, English schools were also running. The total strength of pupils in these schools was 366. Apart from this there were opened Anglo-Vernacular schools in which the total strength of students was 21. To give boost to education among the natives in 1853 there were opened village schools known as 'Halkaband Schools'. In 1858 there were opened 'Zila Schools'. The buildings of the Schools in 1870 were constructed by public subscription. The building of these schools were of new types. It contained a residence of Head Master as well as boarding house for students. These schools were financed through Grant-in-Aid by Kol and Hatharas Municipalities. The Anglo Vernacular Schools were opened at 'Hatharas', 'Sikandra Rao' and 'Atrauli'. These schools were financed by local well to do persons as well as Municipal Boards. To propagate education among females, a

Normal School was opened in 1867.

THE RATE OF EDUCATION AMONG MUSLIMS AS PER 1872 CENSUS REPORT.

(Age/Year)	MALES			FEMALES		
	(No.)	(Literate)		(Percentage)	(No.)	(Literate)
1 to 12	21363	369	-	1.7%	19301	..
12 to 20	10409	414	-	3.9%	9643	1
Above 20	29884	133	-	4.4%	27311	..
<hr/>						
Total	61656	2114	-	3.4%	56255	1

THE ALIGARH INSTITUTE : In 1864 Sir Syed Ahmad Khan, the founder of present Muslim University, Aligarh founded 'Aligarh Institute' and 'Scientific Society'. Sir Syed Ahmad Khan C.S.I. at that time were judge of small court at Benaras. The aim behind 'Aligarh Institute' and 'Scientific Society' was explained by Mr. Smith that these institutions were established to bring into the knowledge of natives the more important result of modern Scientific and historical investigations by means of translation into the vernacular from the works in English or other European languages. During the last 9 years various translations were issued from the press of the society. Some histories, treatise on farming, on electricity and on political economy, and of 'Tod Hunters' elementary as well as advanced mathematical works opened a new course of possible

studies for the natives, who knew their own languages. The Scientific Society used to publish a newspaper called 'The Aligarh Institute Gazette'. First half of it was printed in Urdu and the second half published in English and some portion published in both the languages. The social and political problems related day to day were discussed in a separate column. The Journal 'Tahzibul Ikhlaq' or Mohammadan social reformer was printed by the Institute press but was published from Benares. The Aligarh Institute as well as Scientific Society was an enlighten step towards the enducational developmental programme of native Muslims. Sir Syed's aim behind these educational innovations was to invoke among Muslims a sense of scientific learning. He wanted to set the whole community towards the enlighten path of progress and modernity.

During the first half of the 19th century there were no schools in the District for higher education. The students of this area used to proceed Government Schools at Agra, Meerut, Delhi and Bareilly. The Schools which were established, during mutiny were broken. Up to April 1858 there were no schools. The British educationists made again an effort towards this end. Up to 1868 there considerable progress was made. An Anglo Vernacular School was started at

Atkinson, E. : The statistical description and historical account of North West Provinces. Allahabad, 1875. P-401-403.

Aligarh in 1858. In 1878 a Mohammadan Anglo Oriental School was opened at Aligarh by the efforts of Sir Syed Ahmad Khan. At that time the total number of pupils was 7968. The Mohammadan Anglo Oriental School at the outset was located in the old mess house of Aligarh Cantonment. The school latter became a college. Sir Syed Ahmad Khan received encouragement from his community members who wanted to raise the status of college into a University. The foundation of the college in June 1877 was laid down by Lord Lytton. Since then the college achieved great progress. The number of students increased from 66 in 1875 to 186 in 1878 to 1888. In 1908 there were no less than 770 students in the college.

The college helped Mohammadans to learn English and brushed of all their pride and prejudice against Britishers. As Muslim were against Britishers, in early stages they hated to adopt English dresses and their way of life. Sir Syed sensed that hatred of Muslims to English people shall ruin the whole community. He tried his best to eradicate the shortcomings but could not succeed in earlier stages. Muslims are backward still in comparison to other communities. Sir Syed Ahmad Khan established Oriental College to inculcate the sense of discipline and to foster cooperative feeling among

Atkinson, E. : The statistical description and historical account of North West Provinces. Allahabad, 1875. P-401-403.

all the members of the Institute. The college received the support of all leading Muslims of the country. The college at that time was affiliated with the Allahabad University.

At present the old Mohamman Anglo Oriental school is known as Muslim University having faculties of arts, Science, Commerce, Law, Engineering and Medicine etc. It has brought all over the District tremendous changes in the pattern of life of the natives. The natives looks like the descendant of a cultured nation. Apart from proper District Aligarh there are polytechnic schools. in 'Hatharas' and other non-technical colleges having faculties of Arts, Science and Commerce. Primary and Secondary schools facilities are available all over the District. According to Census Report 1971 the position of Higher Secondary, Middle and Primary Schools all over the District was as given below.

NUMBER OF SCHOOLS PER 1000 POPULATION.

	<u>High School</u>	<u>Middle School</u>	<u>Primary Schools.</u>
Aligarh	0.08	0.03	0.40
Atrauli	0.10	0.10	0.52
Hatharas	0.12	0.09	0.39
Mursan	0.38	0.19	0.57
Sasni	0.29	0.15	0.58
Sikandra Rao	0.17	0.17	0.81

According to Census Report 1971 the largest number of institutions 77.44% existed in villages between 26 to 50 km.

from the nearest towns. The village which lies in the radius of 5 km had 45.07% number of schools. Among 1761 villages all over the District there were total number of 927 Primary Schools, 182 Middle Schools and 59 Higher Secondary Schools.

Among the males at present 29.8% are literate and among females 8.2% are literate. There is gradual improvement both among males and females education during the last few decades. In rural areas the percentage of literates is 16.7 and in the urban areas 37.7%. In rural areas 26.4% males and 4.7% females in comparison to urban areas 47.7% males and 26.2% females are literate.

which is

NUMBER OF LITERATES AND ILLITERATES DURING 1961.

1. Number of literates = 178514 Males - 81868 females.
2. " " illiterates = 65137 " - 40765 "
3. Primary or Junior Basic Passed = 19832 Males and 13981 Females
4. High School or Higher Secondary passed = 17149 males and 13931 Females.
5. Diploma Holders = 46 Males and 44 Females.
6. Non-Technical Diploma Holders = 10 Males and 10 Females.
7. University Degree Holders other than Technical Degrees = 5418 Males and 4530 Females.
8. Technical Degree Holders = 592 Males and 564 Females.
9. Engineers = 87 Males and 87 Females.

10. Medical Degree Holders = 148 Males and 141 Females.
11. Agriculture Passed = 6 Males and 6 Females.
12. Veterinary Degree Holders = 1 Male and 1 Female
13. Technically qualified = 11 Males and 11 Females.
14. Qualified Teachers = 331 Males and 310 Females.
15. Other qualified persons = 8 Males and 8 Females.

Hindi and Urdu are the two mother tongues of the District. Hindi is spoken by 93.2% of the population while Urdu 6.5%. The rural population about 96.9% speak Hindi and 3.1% Urdu. In urban population Hindi speaking people were recorded 74.1% and Urdu speaking 24.2%.

Public Libraries are available in Aligarh, 'Atrauli', Hatharas' and 'Sikandra Rao'. They were set up that the youth coming out from schools and colleges may not relaps in ignorance. These libraries are maintained by the local self governments of the areas. These libraries contain out of date reading materials on various aspects like religion, sociology, culture, economics. Current journals related to health and other social aspects, though subscribed, are not found easily for readers consultations. Due to the lack of propaganda and lack of reading habits among the inhabitants the library services reminsible. Apart from this the managing committees do not select reading materials

in view of the common interest of the inhabitants. In comparison to the growing trend of education in the District the number of libraries are very short.

In proper Aligarh there are more than a dozen of cinemas, apart from this in each of the towns except 'Atrauli', 'Mursan' and 'Sasni', there exist cinema halls. The cinemas are the most delightful means of recreation for the natives as well as source of informations. It has increased the income of local government to a very considerable extent. The cinema apparently has raised the standard of living of the youths but day by day bringing adverse effect fupon the mental capacities.

The Britishers during their regime established huge electric power house in the District. During their time though there were proper facilities not available to the common people but now apart from urban people, the citizens of rural areas are deriving benefits from it. Among 1761 total villages in the District 744 are electrified. This means 42.25% total villages of the District are electrified. In Tehsil 'Sikandra Rao' about 25 villages are electrified. Most of the villagers have now their own electric set of water pump. Those who so far could not have their own pumps to irrigate their land, the neighbouring pumping-sets assist them. Flour mills, Saw mills are now found in most of the villages. The villagers now do go to towns for grinding and thrashing their crops. Tractors, radio-sets, transisters are now common among the villagers. Television sets are being setup to provide audio-visual aids to the

villagers towards agriculture. Fast urbanisation and westernisation is taking place in the remote villages of the District. The developing economy has brought great change upon the dress and food of the villagers. The use of bushirt, pants, wrist watch, cosmetics, furnished houses day by day becoming common among the villagers. Most of the educated villagers are trying to join Government services in proper District Aligarh. All the towns in the District have their own water supply system and road lighting. The fire fighting services are available in Hatharas and Aligarh. Mechanical transport are available in Hatharas for removing the night soil.

The Railways, the metalled roads, the Post and Telegraphs offices as well as Electricity have changed the basic characteristic of the District Aligarh together with its towns. The Aligarh proper is now an industrial cum service area. Its feature is bifunctional containing 35.24% industrial workers and 27.80% service holders. District Aligarh's main town, 'Atrauli', 'Hatharas', 'Mursan', 'Sasni', 'Sikandra Rao' have become the area of industry cum commercial services.

According to census report 1961 the position of classes are as :-

1. 30.6% cultivators and agricultural labourers.
2. 25.7% engaged in other services.
3. 22.1% engaged in household industries and other manufacturing works.
4. 8.7% engaged in trade and commerce.
5. 7.5% engaged in transport and communication.
6. 5.4% engaged in other categories.

The population⁶⁴ District Aligarh as per census report 1961 was recorded 1765275 persons, higher than the census reports of the back years. This shows the rate of workers and non-workers have been increasing on. The details of workers and non-workers are noted below as :-

Total population = 948568 Males and 816707 Females.

1. Total number of workers = 526234 Males and 28903 Females.
2. " " Cultivators = 266534 Males and 8058 Females
3. " " Agricultural labourers = 54367 Males & 773 Females.
4. " " Mining, Quarrying, Live-stock, Factory, Fishing, Hunting, Plantation and allied Activities = 873 Males and 30 Females.
5. " " At Household Industries = 46927 Males and 6848 Females.
6. " " In manufacturing other than Household Industries = 27872 Males and 588 Females.

7. Total number of In Construction = 5969 Males and
26 Females.
8. " " In Trade and Commerce = 33903 Males
and 1092 Females.
9. " " In Transport, Storage and Communica-
tion = 10466 Males and 67 Females.
10. " " In other services = 853230 Males and
11421 Females.
11. " " Non-Workers = 422334 Males and
787804 Females.

The details of Household industries in Aligarh, Atrauli, Sikandra Rao and Hatharas together with the male and female workers engaged in them were recorded in 1961 census report as :-

1. Workers engaged in Field produce and plantation crops
= 159 males and 18 Females.
2. Workers engaged in plantation of crops = 168 Males.
3. Workers engaged in Forestry and Logging = 143 males.
4. Workers engaged in Fishing = 685 Males and 30 Females.
5. Workers engaged in Live Stock and Hunting = 2815 Males
and 702 Females.
6. Workers engaged in the preparation of food stuff = 2681
Males and 266 Females.
7. Workers engaged in preparation of Beverages = 47 Males.
8. Workers engaged in Tobacco Products = 1 Male.

9. Workers engaged in Textile Cotton = 3844 Males
and 1489 Females.
10. Workers engaged in Textile Jute = 205 Males and 199 Females
11. Workers engaged in Textile miscellaneous = 1898 Males
and 93 Females.
12. Workers engaged in Textile Wood = 2 Males.
13. Workers engaged in Manufacture of Wood and Wooden
Products = 2296 Males, and 140 Females.
14. Workers engaged in Paper and Paper Products = 38 Males
and 32 Females.
15. Workers engaged in Printing and Publishing = 4 males
and 144 Females.
16. Workers engaged in Leather and Leather Products = 1349 Males
and 66 Females.
17. Workers engaged in Rubber Petroleum
Products = 3 Females.
18. Workers engaged in Chemical and Chemical
Products = 69 Males and 32 Females.
19. Workers engaged in Non-Metallic mineral Products other
than Petroleum and Coal = 2514 Males
and 284 Females.
20. Workers engaged in Basic Metals and their Products except
machinery and transport equipment = 2252 Male
and 55 Females.
21. Workers engaged in Machinery (all kinds other than
transport) and electrical equipment = 40 Males
22. Workers engaged in Transport equipments = 95 Males.

23. Workers engaged in miscellaneous Manufacturing

Industries = 594 Male and 16 Females.

The population of District Aligarh which was engaged in Agriculture and other Household industries, getting the facilities of communication as well as electric power, developed their productions. There is found new large scale industries instead of small scale. There opened several new mechanical workshops and factories. The strength of various kinds of small and large scale industries together with the strength workers absorbed among them were recorded in the census report of 1961 as :-

1. The biggest concern of the District Aligarh in Public Sector is Government of India Forms Press, Civil Lines, Aligarh. There are engaged 1,814 workers.
2. The other biggest Sector is Agarwal Glass Works, Sasni. There are engaged 623 workers.
3. The other large concerns both in Public and Private Section are as :-
 - a) Industrial Training Institute having engaged 492 workers.
 - b) Khandelwala Glass Works, employs 492 workers.
 - c) Paryag Ice Mill & Oil, Ramghat Road, Aligarh employs 391 workers.
 - d) Indian Impliment Manufacturing Co., Morris Road, Aligarh, employs 291 workers.

- e) Government Steam and Power Station, Kasimpur,
employs 225 workers.
- f) Indian Trading Corporation, Gambheerpura, Aligarh,
employs 223 workers.
- g) Matru Mal, Damma Mal Oil & Dal Mills, Hatharas,
employs 160 workers.
- h) U.P. Central Dairy Farm, employs 147 workers.
- i) Indian Impliment Manufacturing Co.,
Grand Trunk Road, Aligarh employs 102 workers.

All over the District there are 135 Factories out of the same 48 are Metal Factories, producing all types of impliments, except transport equipments and heavy machines, 46 are of food staff factories other than sugar, 9 are Glass industries including bangles and beads production, 7 are Printing and Publication Presses, 6 are the Textile Mills, 6 are the factories of Machinerries of all types, 6 are factories of Electrical Equipments, 5 are non-Electrical Factories, 1 is Electrical product Factory, 5 are the indigenous sugar and Gur industries, 3 are miscellaneous industries, 2 are Transport Equipment Factories, 2 are Chemical Factories, 1 is Ice Factory.

Apart from the above there are 380 workshops and factories, some of them are registered and some un-registered. Out of the same 1429 are functioning in rural areas and 1651 are running in urban areas.

Aligarh is one of the 19 Industrial District in Uttar Pradesh having workshops and factories between 2 to 4 thousands. In rural areas the largest number of workers is engaged in cotton, weaving handloom factories.

The other largest number of workers is engaged in rice, Atta, flour mills. The 220 workers are engaged in milling husking and processing of crops and foodgrains. About 155 workers are engaged in making textile garments. In other urban areas there are engaged 644 workers in manufacturing of sundry hardwares such as G.I. pipes, wire, net bolts, screw, bucket, cutlary. There were 175 persons engaged in the production of different types of foods as sweetmeats etc. About 155 workers were engaged in most important industries like dying and bleaching.

Apart from the above large industries, there are small groups of industries. Among them 53.4% prominent workers of the urban areas are engaged. There are also single man industries in which 29.2% urban workers are engaged. In rural areas single workers have establishment 54.6 % and 42.2% group industries. In villages and towns about 73.8% of the industries run without electric power while in urban areas 41.0%. At that time electric power in rural areas were used by 7.2% industries while in urban areas 13.6%. The Government of India now devoting itself more towards expansion of power lines in rural areas.

MIGRATION : People residing in District Aligarh are mostly migrated from the adjoining areas. In District Aligarh 87.7 % persons are born resident of the proper Aligarh District. 11.2% born in other districts of Uttar Pradesh, 0.6% born in other parts of the country. Among total number of migrated persons there are 2827 Pakistanis, 81 Afghanis, 22 Britishers, 8 Burmese, 138 Nepalese, Pakistanese are generally displaced persons during 1947 general migration.

According to the statistics of 1961 census 62.4% immigrants are residing in the proper district more than 10 years. About 86.2% immigrants returned from rural areas, 13.8% returned from neighbouring urban areas. The females are mostly migrated through marriage bindings. Among migrated workers the 30.6% are agricultural labourers, 25.7% migrated workers are engaged in different services, 22.1 % are engaged in household and other manufacturing industries, 8.7% are engaged in trade and commerce, 7.5% are engaged in transport and commercial services, 5.4% are engaged in other industries.

Foreign immigrants generally reside in proper Aligarh. The immigrants in rural areas mostly belong to the neighbouring states.

The District Aligarh occupies 27th position in area and 12th position in population in Uttar Pradesh.

The population of Muslims all over the District was recorded low in 1971 Census. There statistics was as :- Aligarh 46609, Atrauli 4836, Hatharas 4870, Mursan 400, Sasni 564, Sikandra Rao 3763.

The density of the population in the district is 349 persons per Sq. Km. which is considerably higher than the state average of 250 persons per Sq. Km. The mostly dense population is of Aligarh proper containing 488 persons per Sq. Km. Next to Aligarh comes Hatharas counting 295 persons per Sq.Km. One can easily observe the explosion of population in the District, partly due to the increasing number of commercial enterprises. In comparison to city dwellers more outsiders are found engaged in different walk of district lives.

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District Census Handbook- Aligarh District, 1961

District Census Handbook- Pt.X-A Town & Village Directory-
Aligarh District. Cop. by D.M. Sinha. 1971.

CHAPTER - III

CASTES AMONG MUSLIMS IN ALIGARH

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The Muslim Community spread into different castes, divided into higher, lower and converted categories are settled in Aligarh as well as in all its Tehsils and villages. When they reached to that area and when they settled there, though not clear but, it is fact, that they settled in that are not earlier than the Muslim Rule in India. A researcher for finding out their date of settlement and origin, when approaches to them, either living in town or proper Aligarh, feels disappointment. Muslims of the same castes gives different versions about their ancestors and race hereditary. Some exaggarate about their origin and migration to this area. Some sarcastically connects their line of generation to some most reputed 'S-ufi' who at the earliest reached to India to propagate Islam. In proper Aligarh there are Muslims who add in their names suffix like 'Bani-Israeli', 'Chisty', 'Sham-shi', 'Hashmi' but do not reveal their connection to the above reputed Muslim tribes. The water-carrier 'Bhishti' traces their origin from 'Hazrat Abbas'. They say in the battle-field of 'Karbala', 'Hazrat Abbas' used to serve water to his clansmen, against 'Yazid'. As 'Bhishtis' are his direct descendants, therefore they still carrying out the same job.

Similar is the case of 'Butchers' (Qasais). They say themselves 'Shaikh' and connect themselves to the tribe of 'Qurraishis', who supported the cause of Islam in Arabia when Prophet Mohammad migrated to 'Madina'. Such Qurreshis are in majority in proper Aligarh and are well-to-do. 'Julahas' say themselves 'Ansaris' and relate to the tribe of 'Ansars', who migrated from 'Macca' to 'Madina' along with Prophet Mohammad. There are other several Muslims all over the District Aligarh who connects their line of generation to the Muslim saints like 'Khwaja Moin-ud-Din Chishti', or other Chisti saints like Shaikh Jamal Shamsul-Arifin, local saint of Aligarh.

Among Muslims as there is no strict caste system, therefore inter-marriages among Shaikh, Syed, Pathans and other castes take place frequently. There is no bar for an educated low caste Muslim to enter into a high caste Muslim Professor through marriage. Similarly there is no bar for an educated rich low caste Muslim girl to enter into marital relation with a Lecturer or Reader of high caste Muslim.

According to census report 1872 in District Aligarh Muslim were divided into following castes :-

1. Shaikhs	=	16459
2. Syeds	=	4180
3. Mughals	=	1192
4. Pathans	=	15226
5. Mewatis	=	2040
6. Unspecified	=	78774

Among unspecified castes of Muslims there were large number of converts or 'Naumuslims'. The 'Naumuslims' at that time were in the possession of 78 villages of the district. Members of their line of generation still reside mostly in District Bulandshahar and Aligarh. The Syeds of Jalali at that time were most noteworthy high castes among Muslims in District Aligarh, under their occupation there were 55 villages. Mughals at that time were among the ruling castes, even then, their strength was short in comparison to Syeds. They were in occupation of only 7 villages. Shaikhs were at that time in occupation of 35 villages. Under Sulatanates of Delhi Pathans were dominant upon this area, they were in the occupation of 222 villages, largest in number among all castes of Muslims. The village Datauli and Bhikampur were their 'Talikas'. Among the low caste Muslims 1 village was under the occupation of a 'Fakir'.

In the District, apart from the high castes of Muslims there are several occupational castes. This occupational or hereditary guild system, is an important factor towards the development of the institution of caste system. This system has prevailed all over the world since its earliest days and continues to day.

Atkinson, E. : The statistical description and historical accounts of North West Provinces. Vol.2.
Allahabad, 1875. P-398.

The occupational castes of Aligarh include the converts 'NAUMUSLIMS'. They adopted Mohammadan names. For example the caste of boating class, converted and changed its name into 'MALLAH' the Arabic name during Muslim regime. There were tailors, who were known in the District as 'Sujis', during Muslim rule embraced Islam and now are known by Arabic name 'Darzis'. Similar is the case of other several occupational castes who are called by their Arabic names like 'Kharadi', 'Dafali' and 'Mirasi' etc. There several generation have passed but, still they are known by their original names.

In the present census trend there has appeared a change. The Government of India, under its some policy do not state the individual castes related to either of the communities. After the census report 1891, there is found no details about the different Muslim castes in the District. The exact figure of each of the castes among the Muslims could not be traced. The details of the various castes Muslim and Naumuslims are described below in alphabetical order.

ARISHBAZS

There is a Mohalla 'Atishbazan' in Aligarh, some time back there lived cracker and rocket makers. They used to make 'Bazidan' to play. People of the city on the occasion of birth, marriage and other festivals used to employ them to present the show of fire-work. Still in the same Mohalla,

generation after generation, their family members are residing and engaged in their old ancestral profession. They still prepare large number of variety of fire-works, chief of them are granades 'ANAR', the rocket 'MAHTABI' or 'HAWAI' and the squib 'CHACHUNDAR'. Their trade is fluctuating as fire work is chiefly in demand about the time of marriages, birth or other festivals like 'Shabebarat', 'Devali' etc.

The caste is fully occupational and all are Moham-
madans. This means Atishbazz according to Islamic laws are
equal to other castes of Muslims. This is fact. An Atishbaz
is free to perform all Muslim rites, in mosque he is free to
stand side by side of Shaikhs or Syeds to perform his prayer.
He can join the burial-rites of any caste of Muslim. On the occasion of marriages and festivals he is allowed to dine with the Muslims each and every shades. If an Atishbaz is 'Hafiz' or 'Imam!', Muslim of all castes feel no hesitation to perform their 'Namaz' behind him. The caste of Atishbazz is endogamous and spread in different towns of the Aligarh District.

MUSLIM BIAS

Bias are the converted Muslims, originally belong to a sept of Rajputs. They are the descendants of one of the 36 branches 'Surajvanshis'. In Sankirit they are called 'Vashiya', means one who occupies the soil. They are widely distributed all over the province. They say that Salvahan, the mystic son of snake were their ancestor, who conquered the Great Raja

Vikarmadit of Ujjain and fixed his own area in 55 A.D.

During Lodi Kingdom, it is said that Bias Rajputs embraced Islam and settled in 'Dundhiya Khera',* beside the river Ganges in village Karanbas of Oudh. The Gautam Raja of Agral about 1250 A.D. refused to pay tribute to Lodi Kings of Delhi and defeated the Governor of Oudh. The Sultan sent a force against the Raja. Soon after the defeat of Raja, one of his Ranis without any management of escort, went secretly to take bath in River Ganges at Baghsar on the festival of new moon. Baghsar is close to 'Dundhiya Khera. The news of Ranis' arrival at the Ghat reached to the Governor. He sent his men to capture the Rani. Seeing the Governor's men, the escort of Rani disappeared leaving her alone. Rani when found herself on the point of being made prisoner, she lifted the covering of her coach and cried, "was there no 'Chattari' who could rescue her from those barbarians and could save her honour". Abhay Chand and Nibhay Chand, the two brothers came to her assistance. One of them faced the Governor's men and the other guarded her coach, till the Rani reached safely to her palace Agral in Fatehpur District. Nibhay Chand who was facing the Governor's men died on the spot. Abhay Chand reached safely along with the Rani under his protection. Raja of Agral became much pleased with Abhay Chand. In reward of the same the

* The name of a village, 'Khera' means the village.

Raja married his daughter with Abhay Chand. In dowery to his daughter the Raja gave all the land spread on the north of Ganges. The Raja also conferred upon his son-in-law the title of Rao. Among Bias the Raos are still the most dignified among other Bias. There borne to Abhay Chand a son who was called Tirlok Chand Bias. He became the hero of Bias clan. He ruled over the area about 1400 A.D. Tirlok Chand was an experienced statesman, he extended his state upon the whole tract of the river Ganges. At the tract based upon 22 Parganas including Raibareli, Unnao and Lucknow. Tirlok Chand for a long time was Premier of Nawab of Oudh.

Mr. Carnegie traces the origin of Bias from Bahars. He assert that Bias became Bahars about or after the conquest of Mohammadans. During the regime of Lodi Sultans, Mohammadans succeeded Bias. Mr. Carnegie's contention is this that Bias of Faizabad District are mixed Hindu and Mohammadans. Relationship between them still exists but marriages do not take place among them. Muslim Bias are endogamous, they do not give their daughter among other castes of Muslims. Muslim Bias perform all religious rites according to Mohammadan laws. Most of them worship village deities and old gods of the village. They worship Sitla Devi (the goddess of small-pox).

Lachhman Singh : History of Bulandshahar (Urdu) 1874.
P-309-32.

Crooks, W. : The tribes and castes of North West India. Vol.
I. Cosm Pub. Delhi, 1974. P-118-19.

BANJARAS

Muslim Banjaras of Aligarh are orthodox Muslims, follow strictly Mohammadan rules. Before the invasion of Ahmad Shah Durrani they were the settlers of this area. At the time of invasion they were driven out from this area. Muslim Banjaras are endogamous, divided into two sub-castes viz 'GAURITHAN' and 'BAIDGAUR'. Most of the Muslim Banjaras of this area are cultivators, conduct trade in food-grains or cattles.

Along the river Jamuna bank towards Agra and Mathura cattles are largely breed for agricultural purposes. Banjaras of District Aligarh bring their large herd from the Jamuna tract and drive them towards other districts to conduct their business during agricultural seasons. The 'Jamuna Pari' oxes, cows and buffalows are famous for their high and good breeds. They are in high demand in various markets of the country, Muslim Banjaras attend these markets and earn their livelihood. They sell their oxen and cows on credit with a promise of payment when crop becomes ripe.

The Banjaras by appearance look like semi savage. They put turban, ties long-cloth to their waists. Some time wear small jackets and some time long 'Kurta'. Their women are comely and about average height. They are easily distinguishable by their dress and a portin of jewellery. The details of their contumes are given in next chapter. Muslim Banjaras are still most backward and reside in remote villages of the

District. They generally remain out from their villages in connection with their cattle trade. By nature they are not adjustable with other Muslim castes. They marry their daughter among their own caste members. They pray five times 'Namaz' and strictly observe 'Ramzan's fast'. They avoid to take meal with other menial castes. They participate in all Muslim festivals but bear no knowledge either of them. Among them rarely people are educated. They conduct their business in Hindi, speaks crude Hindi Urdu mixed languages. Their women worship 'Panchon Pir', 'Ghazi Mian' and other various village deities.

BADGUJAR RAJPUTS

(The Lalkhani Muslims)

Muslims Badgujar Rajputs of Aligarh are called 'LALKHANIS'. They originally belong to a Hindu community of Badgujars. A clan formed out of the famous Rajput Surajvanshi clan. The Lalkhani Muslim Badgujars connect their line of generation to Raja Ramchandraji. They maintain that they are the direct descendants of Raja Samant, the son of Raja Gangotri. Raja Samant was 23rd son in the line generation of 'Surajvanshi clan' as well as one of the descendants of Raja 'AVA', the eldest son of Raja Ramchandraji.

Some historian refute the above statement. They argue that Surajvanshi clas came to an end from Raja Samant.

The Lalkhanis feel pride being connected to the line generation of Raja Ramchandraji, they cannot be treated disassociated from 'Surajvanshi' clan. Apart from this their generation spread from Rani Nirman Badgujari. She was the second Rani of Raja Aava, the eldest sone of Raja Ramchandraji. The Badgujars were brave as well as good administrators. Both Hindu Muslim Kings of India were much impressed by them. The Mughal Emperors always in the battle-field depended upon them. Under Mughal Emperors Badgujars held high posts and 'Jagirs'. Most of them received the status of Rajas and got permission to maintain independent army and forts. In Aligarh District, there are found number of deserted forts, some time back they were owned by the Badgujar Rajputs.

The early history and establishment of Badgujars in District Aligarh, I have already discussed in chapter I. The Lalkhani Muslim Badgujars which are found in the District belong to the 11th line generation of Raja Partap Singh Badgujar. In the same clan there borne Lal Singh, who inherited from his father village 'Chaundera'. He was a noble statesman as well as a brave soldier. He, soon because of his valour and superior in art and artillery, came into the good books of Mughal Emperor Akbar. Lal Singh when appeared before the honour of the Emperor, he awarded him the title of 'KHAN'. Since then Lal Singh was known as Lal Khan. His onward generation was known as 'Lalkhani'. As the name Lal Khan implies, Lal Singh never embraced Islam nor he was compelled by the

the Emperor to embrace the Islam. Lal Singh's son Salvahan was also a noble and brave statesman. He earned fame during the regime of Mughal Emperor Shahjahan. The Emperor through a 'Shahi Farman' awarded him 64 villages. The award made Salvahan the occupant of village Pitampur. He formed a separate Pargana on 17th 'Shawal' 1549 (Hijri) and named after him Salvahanpur. Salvahan's son Itmad Roy was also one of favourites of the Emperor Shahjahan. The Emperors generosity and love led Itmad Roy to embrace Islam. Since then the Lalkhani Badgujars became Mohammadans.

(Raja Partap Singh Badgujar)

:
:
Lal Singh
Borne in 11th line of generation was known Lal Khan.
:
:
Salvahan
:
:
Itmad Roy
(Embraced Islam during the reign of Shahjahan.
:
:
Nahar Ali Khan

In the 7th line of generation of Itmad Roy in 1774 A.D. there born Nahar Ali Khan. He inherited the little share from his fathers property. Out his humble status Nahar Ali Khan raised to the position of a courageous ally of Emperor Shah Alam, treated Nahar Ali Khan as one of his accomplice, the Emperor through a 'Shahi Farman' dated 24th 'Safar' 1188 (Hijri) awarded to him his ancestral village Pitampur. Nahar Ali Khan

father's name was Rafat Khan. Nahar Ali Khan's younger brothers name was Raushan Ali Khan. From Rafat Ali Khan, the onward generation of Lalkhanis called themselves Khan.

Nahar Ali Khan during the reign of Shah Alam was an independant ruler, he owned his fort and army to run the administration. After Shah Alam there came the supermacy of Marhatas over Aligarh. There arose conflict between Marhatas and Nahar Ali Khan. The Marhatas French General Peron, with a huge army and new armaments dethroned Nahar Ali Khan and confiscated all his property. It is said the General latter returned the property of Nahar Ali Khan to his nephew Dundey Khan. According to Mangal Sen 'Patwari' Nahar Ali Khan himself partitioned his property among his brothers and nephews^w and grandsons. Nahar Ali Khan and Raushan Ali Khan as were two real brothers therefore Nahar Ali Khan by his own consent gave the estate of 'Kamuna' to his nephew Dundey Khan. The younger brother of Dundey Khan was Haider Ali Khan, he had two sons Mardan Ali Khan and Sardar Ali Khan. Mardan Ali Khan got possession over 'Chettari' and 'Bariumnagar'. In comparison to his younger brother Mardan Ali Khan was clever and foresighted. He increased the boundaries of his estate. The greater part of Dundey Khan's share he got in gift. Besides that, he himself purchased several villages in District Aligarh and Mathura. Nahar Ali Khan kept for his own 'Taluka Pindrawal'.

The above facts do not tally to the District Gazetteer Bulandshahar. It lays down that Nahar Ali Khan gave 30 villages to Dundey Khan, 2 villages to Mardan Ali Khan out of the same one was 'Chettari'. For his own livelihood Nahar Ali Khan retained 30 villages and made his headquarter at village Pitampur.

Rafat Ali Khan --	1. Nahar Ali Khan (Village Pindrawal)	
	2. Raushan Ali Khan --	1. Dundey Khan (Kamuna)
		2. Haider Ali Khan --
		⋮
		⋮
		⋮
	Mardan Ali Khan	Sardar Ali Khan
	(Owner of Chettari & Bariumnagar)	(Budhansi & Sadah Garhi)

The landed property together with the fort of 'Tarkhipura' under Nahar Ali Khan was confiscated by Britishers in 1805. Dundey Khan as supported his uncle against the Britishers he was also convicted but, at that time was pardoned, under the conditions that he will give up his guns at Kamuna, shall fill-up the ditches of the fort and shall disband his troops. Ranmast Khan the eldest son of Dundey Khan after some time rebelled against the Britishers. Britishers made fortification of Kamuna. Dundey Khan together with his sons faced the British army and defeated them with heavy casualties. In consequences of the same Dundey Khan stopped the

District Gazetteer U.P. Bulandshahar, Vol.5, P-100.
Mangal Sen Patwari : History of Bulandshahar (Urdu) 1863.
P-70-80-

payment of land revenue. Britishers again invaded his fort in 1807. On that occasion Dundey Khan could not sought any outside support from the Kamuna. He left the fort with his arms and ammunitions and shifted to another fort known as 'Gangeri'. From there he could not face British Army longer and disappeared. He reached Punjab and joined there army services of Raja Ranjeet Singh. The Britishers destroyed the forts of 'Kamuna' and 'Gangeri' and confiscated the landed properties of Dundey Khan. The same they return to his nephew Mardan Ali Khan. Dundey Khan's son Ranmast Khan after the death of his father approached to Mr. Thomas MacClif resident Officer at Delhi. Through him he approached before the lordship of Governor General at Calcutta. The Governor General pardoned him and issued in the name of his mother a pension of Rs.5,000/- per month who was residing with him in village 'Somerā', District Aligarh. The^{Same} finished after her death in 1839.

Mardan Ali Khan up to 1807 remain the owner of 'Chettari' and 'Bariumnagar'. In 1808 through an order of British Government became the owner of Dundey Khan's property. In 1813 he became the owner of Rao Navindah Singh's property 'Danpur'. On 2nd September 1815 he purchased village 'Jargaon', the property of Dawlat Singh of 'Pitampur'. He also purchased some villages in 'Sadabad' District and Mathura. Thus he became one of the biggest property holder among

other Lalkhanis of Aligarh. Mardan Ali Khan in 1835 distributed all his property among his five sons. The eldest Husain Ali Khan became the owner of Sadabad. The second son Kunwar Mohammad Wazeer Ali Khan became the owner of 'Danpur' Pargana 'Debai'. In 1857 Didar Ali Khan the sone of Wazeer Ali Khan became the owner of village 'Bandhanwara', District Mathura. Unfortunately he was killed in Mutiny. His grandson Mashooq Ali Khan was appointed as a caretaker of his state. Mashooq Ali at that time was Deputy Collector and 2nd class Magistrate of District Meruit. The third son Mohammad Zahur Ali Khan of Mardan Ali Khan became the owner of 'Dharampur' in Pargana 'Debai'. Being one of the greats supporter of British Government, he was awarded several other villages. Besides this, he purchased other : many villages in the near by areas. The fourth son Mohammad Murad Ali Khan got possession over 'Pahasu'. He was also the sharer of income from the village 'Pitampur'. In reãard of his ancestors' services he was getting Rs.500/- as pocket expenses from the State of Jaipur. During Mutiny he helped British army in Gurgaon. In reward of the same he got Taluka Balika in Pargana 'Bern' and village 'Anjia' in Pargana 'Jawan'. Besides this Britishers awarded him the title of 'Khanbahadur'. The fifth son Mohammad Mahmood Ali Khan became the owner of 'Chettari'. During Mutiny he also assisted Britishers by arm and ammunitions, in reward of the same he was awarded the title of 'Khanbahadur'. Apart from this he

was the owner of village 'Nala Gaddha', 'Datauli', 'Shujapur' and 'Jawan'. In 1862 he was appointed as Magistrate of Pargana 'Pahasu'. The divided property among 5 sons of Mardan Ali Khan which is still coming on in the possession of their generations are as :-

Mardan Ali Khan				
:	:	:	:	:
Husain Ali	Mohd Wazir	Mohd Zahur	Mohammad	Mohammad
Khan	Ali Khan	Ali Khan	Murad Ali	Ali Khan
(Owner of	(Owner of	(Owner of	Khan	(Owner of
Sadabad)	Danpur	Dharampur)	(Owner of	Chettari)
			Pahasu)	

A complete geneological tree of Lalkhani Muslim Badgujars of Aligarh is given on next page. It traces their origin from present to past and explains about the real occupants under whom the ancestral estate is continuing on. Their estates are mostly found in District Aligarh as well as in Bulandshahar.

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1. District Gazetteer Bulandshahr, Mutiny 1857, Para II.
P-152.
 2. District Gazetteer Bulandshahar Mutiny 1857, Punishment for rebellions. P-165
 3. District Gazetteer Bulandshahar, Mutiny 1857, Reward of Loyalists. P-164.

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FAMILY TREE OF LALKHANIS

Raja Partap Singh Badgujar

:

Lal Singh

(known as Lal Khan, 11th in line generation)

:

Salvahan

:

Itmad Roy

(5th in line generation, embraced Islam)

:

Rafat Ali Khan

:

:

Raushan Ali Khan

:

:

Nahar Ali Khan

:

:

Haider Ali

Khan

:

:

Dundey Khan

:

:

Mohd Ali Khan

:

:

Akbar Ali Khan

:

:

Fahmun Nisa

:

:

Sardar Mardan

Ali Khan Ali

Khan

:

:

Ranmast:

Khan

:

:

Ashraf Ali

Khan

:

:

Lutfun Nisa Baqar Ali

Khan

:

:

Abbas

Ali Khan

:

:

Ahmad Ali

Khan

:

:

Raheem Ali Khan

:

:

Mehdi Ali Khan-----:

:

:

Mohd Murad Ali Khan

:

:

Afrad Bahadur

:

:

Mohd Zahur Ali Khan Faiz Ali Khan

:

:

Mohd Wazir Ali Khan--

:

:

Zahur Ali

Khan

:

:

Husain Ali Khan-

:

:

Ikram Ali Khan:

:

:

Dildar Ali Khan : Ameer Bahadur

:

:

Mohd Ali Khan

:

:

Wajid Ali Khan-----+

:

:

AsRfaaq Ali Khan

:

:

Muazzam Ali:

Khan

:

:

Mohd Haider:

:

:

ashid Ali Khan

:

:

Mukarram

Ali Khan

:

:

Mohd Shafi

:

:

Mazhar Ali Khan

:

:

Khursheed Ali Khan

:

:

Aftab Ali Khan

:

:

Liaquat Ali Kha

:

:

Sardar Bahadur

:

:

Mushtaq Ahmad

:

:

Magbool Ahmad

:

:

Tufail Ahmad Abdul

:

:

Habib Ahmad

:

:

Aftab Ali Khan

:

:

Abdur Rouf Khan

:

:

Shamin

:

:

Ahmed

:

:

Abdul

:

:

Anwar Ahmad

:

:

Alqbal Ahma

:

:

Meraaj Ahmad Khan

:

The Lalkhani Muslim community is one of the leading proprietors community of District Aligarh. In status they are at par to other Muslim communities of Aligarh. They are at liberty to take part in all Islamic rites and duties. They are equally free to attend birth, marriage and death ceremonies among other castes of Muslims. The Lalkhani Muslims in early stages of their conversion to Islam were strict towards caste system. Their new generation since receiving education in Muslim University, Aligarh, their attitude towards caste system is gradually changing. Most of the Lalkhanis are now no more endogamous. All Lalkhanis adhere to 'Sunni' sect of Islam. Among them several are now 'Hafiz', 'Haji'. They perform five times 'Namaz' daily. Since industrialization has started in the District, joint family system among them breaking.

BARHIS

The carpenter class in District Aligarh are found in both the Hindus and Muslim communities. The origin of Muslim carpenters is not clear. Muslim Barhis say, they do not bear detailed knowledge regarding their trade. The Hindu Barhis claim to be descendant of 'Vishwakarma', the sone of Brahmah, who was an identified artisan. Some hold opinion that they are the offshoot from the marriage of Raja Vikarmajit with a Kshatriya woman. The caste is functional

recruited from various castes who follow the common occupation of carpentary.

Barhis of Aligarh are divided into enormous number of endogamous castes. The Hindu Barhis, in the census return 1891 were divided into 859 and Muslims into 79 branches. The village Barhis either Hindu or Muslim are of the recognised meneal caste. The village carpenters receive payment from their 'Jajmani' of whom agricultural implements they keep in order upto whole year. The rate of their payment is thirty village 'Sares' at each crops from each ploughs. In village term it is called as 'Tihai'. They also receive one 'Sare' of each kind of grain from each cultivator of their villages. This is called 'Anjali'. The village carpenters in this area remain preoccupied from the month of 'Jeth' to 'Aghan'. (May to November). In the rest five months of the year they engage themselves in their own business, make cots (charpai), carts, wooden utensils for villagers. They charge special wages towards this end.

Since Aligarh has become industrial city, most of the Hindu and Muslim Barhis have opened their own furniture factories or prepare doors, windows and other articles for the construction of the buildings. In their factories large number of workers are engaged.

Muslim Barhis perform their religious rites according to Islamic laws. Marriages take place through

'Nikah', widow marriages are allowed. On the occasion of festivals, they participate equally like other Muslims, go to 'Idgah' and perform 'Namaz'. During 'Ramzan', keep fast and attend mosque regularly. On the occasion of 'Baqraid' perform 'Qurbani' (sacrifice of animals). Most of the factory owner among Muslims in Aligarh are not by caste of Barhis. They have engaged themselves in that trade to supply furnitures inside the city as well as outside the city. Their business go high during marriage days, when wedding furnitures are purchased by the local as well as town dwellers. The caste of Barhis is endogamous.

BHANDS.

The word Bhand means jester. The caste is known as story tellers baffons. The Mohammadans of the District call them 'Naqqals' (actors). During Muslim rule they were employed in the courts of Nawabs and Ameer, where they used to entertain or amuse the courtians. The caste of Bhands is different from 'Bharupias'. Bhands are generally Mohammadans but among them there are found numerous Hindu usages. The Bhands of District Aligarh are endogamous and divided into two branches viz. 'Chenra' and 'Kashmiri'.

Taimur Lang's courtiers, Syed Hasan composed a poem in Arabic under the title 'BHANAR'. The poem was most amusing, it cheered the Emperor. Syed Hasan by caste was

Crooks, W. : The tribes and castes of North West India.
Cosmo Pub. Delhi 1974. Vol.I, P-190-94.

a Syed, even then, Bhands regard him as the founder of their caste. 'Bhands' of this District relate themselves to the caste of Shaikh, and Mughals. Some of them have faith in 'Shia Sect' of Islam. The 'Sunni' and 'Shia' Bhands do not intermarry.

The Kashmiri Bhands are of recent origin. It is said they came to settle in this area on the invitation of Nasir-ud-Din Haider, the king of Oudh. The Chenra Bhands belongs to Karra in District Allahabad and Lucknow. They derive the name of their caste from the word 'Kaithala', 'Bahmaniya', (Barahman), Gujatha (Gujar), Noela (Luniya), Karrah (Karra). Among Muslim Bhands, there branches are 'Bakraha', 'Bhandela', 'Burkiya', 'Desi', 'Gaorani', 'Hasanpuri', 'Harkaha', 'Jaroha', 'Jaroyan', 'Kitha', 'Kayastha', 'Kaniwala', 'Kashmiri', 'Kathiya', 'Katila', 'Qawwal', 'Kha', 'Kharya', 'Khatri', 'Kehti', 'Monkhara', 'Musalmani', 'Naqqal', 'Naumuslim', 'Pathani', 'Patua', 'Purabhiya', 'Rawat', 'Sidiqi', 'Shaikh', 'Turkiya' etc.

Chenra Bhands play on the small drum (Dholak). The Kashmiri Bhands play on the drum (Tabla) and fiddle (Sarangi). There is a proverb about the Bhands. "Bhands to be as essential at an entertainment as a tiger in the forest." (Mahfil Viran Jahan Sher Na Badshah). The abusive offenders- The rage of a widow, a Bhanar and a bull is terrible. (Rand, Bhan, Sand, Bigre Bure). Some people refers

them to monkeys and say- (Jaisay Lakh-on Bandarya - Vaisay Munuwa Bhand). Dr. Buchanand described about them as, "Impudent fellow who make wry face, squeak like pig, bark like dogs and performs many ludicrous feats. They also dance and sing, mimiking and turning into ridicule the dancing boys and girls. On whom they likurises pans may jokes and are employed on great occasions."

BHAT.

The origin of Muslim Bhats are not traceable. They are the converted Muslims, originally belong to Hindu caste. This is a caste of family bards and genealogists. They are supposed to be the descendent of a Chattari father and a Barahman widow. Many people refer to Manu and say that they are the offspring of a Vaishia father and a Kayastha mother. Some regards them as professional singers, who praises the rich men. Zimmer hold opinion that "Bhats belong to a mixed class of singers who devoted themselves towards the deeds of KOSALA-VIDEHA and KURU PANCHALA who laid down the foundation of epic poem." Sir John Malcolm say, "According to the fable of their origin, Mahadeva first created Bhats to attend his lion and bull, but the former killing the latter every day gave him infinite vexation and trouble in creating

Crooks, W. : The tribes and castes of North West India.
Cosmo Pub. Delhi, 1974. Vol. II. P-13-15.

new ones. He therefore formed the 'Charan', equally devoted at the place of Bhats. They were of bolder spirit, therefore he gave them the charge of the animals. Since then no bull was killed by the lion." Similarly there are several legends about their origin.

The Mohammaden Bhats who reside in this District have an absurd story about their origin. They say they were in the service of Raja Chait Singh and were forcibly converted to Islam by Mr. Monathan Duncon in revenge for some advice which they gave to his master. Some say that they were converted by the orders of Shahab-ud-Din Ghauri. Muslim Bhats perform both Hindu and Muslim rites. In their marriages they call 'Pandit' and collect sacred earth 'Matmangar', erect a marriage shed, allow the bride to perform circumambulation with her husband. After finishing the Hindu rites they send for 'Kazi' who reads 'Nikah' in the usual Mohammadan fashion. Bhats are the poor people, wander door to door singing before rich people houses. They are more vile and abusive in their language, if they are not suitably rewarded. There is proverb about them, (Bhat, Bhalyari, Beswa, Tino Jat Kujat - Ate Ka Adar Karen, Jat Na Puchen Bat). This means, "The best the inn-keeper and the harlot- when come they are civil, When you go they are nothing."

BHATHIYARAS

Muslim Bhathiyaras are those who perform the job of inn-keeper or cooks. Some of them are engaged in selling tobacco. The inn-keepers are now rarely found, therefore most of the Bhathiyaras run their hotels and known as 'Nanbais', the cooker of bread and preparer and seller of fried meat 'Kabab Farosh'.

Bhathiyaras traces their origin from Salim Shah, the sone of Sher Shah, who reigned over India between 1545 and 1552 A.D. According to another contention, Bhathiyaras are the descendant from the members of the household establishment of Sher Shah and Salim Shah. When Emperor Humayun invaded and overthrew Salim Shah, the members of their household establishment doomed. They became servitude and started to carry on the job of attendants of the travellers. History shows that the inn-keepers were found in the reign of Chandra Gupta but not in an organised way as were found during the reign of Sher Shah.

Among Bhathiyaras there are found two branches, 'Bhathiyaras' and 'Hariyaras', the women of the former wear metal bangles and the latter use made of glass or lac. The census report 1891 divides them into 52 sub-divisions. The names of some subcastes are on Hindi patterns. This specify that Bhathiyaras are the mixture of Hindu and Muslim names. Their sub-castes are as, 'Bahlim', 'Bhil', 'Chauhan', 'Chirimar', 'Jalkhatri', 'Madarya', 'Mukeri', 'Sadiqui', 'Nanbai', 'Shirazi', 'Sulaimani' etc. Bhathiyaras belong to 'Sunni' sect of Islam. In

east they pay reverence to 'Ghazi Mian' and 'Panchon Pir'. Some Bhathiyaras in this District have adopted the profession of fishing and called 'Mahigir' (Fish-catcher). Their women are called as "Mehatrani" a sort of mock honorific title.

Dr. Buchanan wrote that during Muslim rule much attention was paid to travellers on Grand Trunk Road than other parts of India. 'Sarai' (inn) were available on roadside at convenient distances. In each of the inns, there were several rooms, which were let at night for travellers or soldiers. The chambers were made of wretched straw, seven or eight feet long and five or six feet wide, without any furniture. Some of the rooms contained mats of straw to sleep on. In some rooms 'Bhathiyarans' (females of the Bhathiyaras) used to keep beds, in which their favourites used to stay at night. The inn-keepers were usually Muslim Bhathiyaras, who according to their means used to maintain the rooms. Hindu travellers used to pay them, one or two pice per night while Muslim travellers used to double, because the Bhathiyaras used to render additional services to Muslim travellers. The inn-keepers used to sell fire-wood, tobacco and charcoal balls with the staying traveller. Some of the Bhathiyaras used to sell earthen pots as well as shoes. Hindus of the high class used to stay in those inns. Bhathiyara's women used to attend their horses or carts and used to make additional income.

BHATTI RAJPUTS

According to Mr. Ibbeston Bhatti is a Punjabi word, it is the title of great modern representative of the ancient Yaduavanshi Royal Rajput family, descendant of Krishna and offshoot of Lunar Race. In days gone they were ejected by some ruler from Indus, migrating from there they came to Jaisalmir and settled there. They are still in the occupation of the same estate. According to Mr. Cunningham Bhatti Rajputs, in early stages they were in occupation of Salt Tract Ranje and Kashmir, its capital at that time was Gajni-pur, the present Rawalpindi. In second century B.C. they were driven out from that area. Still in that area Punjabi Bhatti Rajputs are widely spread. Their thick population is found along the lower Sutlaj and Indus rivers. The Rajputs of this area are regarded as 'Jats' instead of Bhatti Rajputs. The same clan is populated in the District of Delhi.

The Bhatti Rajputs populated in District Aligarh and Bulandshahar are called 'Jaiswars'. They claim to be the descendant of 'Jadon' who returned from Indus in 7th or 8th Century. A large number of them embraced Islam during the reign of Delhi Emperors viz. Qutbud-Din and All-ud-Din. The 'Jaiswar' of Bulandshahar say that they settled in this area during the reign of Raja Parthiviraj. They are divided here into two branches viz Bhatti and the other Jaiswar. Bhatti Rajputs are regarded superior by caste in comparison to

Jaiswars. Among both these castes intermarriages take place between the Jats. The generation out of 'Jaiswar' and 'Jat' father and mother are called Gujars.

An another story regarding their conversion to Islam is known, that they are the descendant of Raja Dalip son of Jaswant Rao of 'Nana Mau', Bihar. He had two sons 'Bhatti' and 'Ranghar'. The offshoot from 'Ranghar' embraced Islam and they are known as 'Ranghars'. The Mohammadan Ranghars in this District are populated along the Kali Nadi. They perform both Hindu and Muslim religious rites. They are trubulent, idle, much dreaded by their neighbours. Muslims of other castes do not marry their daughters among them. They are less intermixed with other high castes of the Muslims.

BHISHTI

The Muslim water-carrier class is called 'Saqqā'. The name has been derived from Arabic word 'Saqqi', means "Give to drink". This is an endogamous caste, it does not allow outsiders among them. A section among them is exogamous. In census return of 1891 there were recorded 160 branches among them. The famous are known, 'Abbasi', 'Bahlimi', 'Bangash', 'Begi', 'Faroqui', 'Ghori', 'Hanafi', 'Khuransani', 'Qureshi', 'Mughals', 'Pathans', 'Shaikh', 'Sidiqui', 'Syed', 'Turki', 'Turkoman' etc. Most of them

Crooks, W. : The Tribes and Castes of North West India. Cosmo Pub. Delhi. 1974. Vol.2. P-34-36 & P-42-45.
Lachhman Singh : History of Bulandshahar (Urdu) 1874.
P-309-332.

are called by local names as 'Dilliwāl', 'Gangapari', 'Kanaujiya. These subdivisions among them do not effect upon marriage relationship with each and other.

Bhishtis work as domestic servants, supply water on payment in Mohammadan and Christian houses. They resembles to 'Kahars' among Hindus. The water supplying trade is an old one as its references are traceable in Vadas and Manu.

CHAUHANS.

It is an important sept of Rajputs, most of them are Muslim.

The Chauhans of District Aligarh show their connection of Paratap Rudra. His name is constantly referred in 'Makhzan-e-Afghani' written by Niyamat Ullah. Partap Rudra played an important part in the reign of Mohammad Alauddin and Bahlol Lodi. He held under his occupation 'Bhugaon', 'Kampil', and 'Patyali'. He was confirmed by Bahlol Lodi, the Governor of the same place. In the war between Bahlol Lodi and 'Sharqi Monarch' of Jaunpur, Rae Paratap and Qutub Khan, the Afghan Governor played prominent role. Some one murdered Nara Sinha, the sone of Rae Paratap. Since then against Bahlol Lodi, there started conspiracy. In his campaign against the ruler

Crooks, W. : The Tribes and castes of North West India.
Cosmo pub. Delhi, 1974. Vol.2. P-101-105
and Vol.2, P-207-11.

of Jaunpur, he had to face retreat, therefore he went back to Delhi. The Jaunpur king remain in possession of the central Duab and the lower Duab. The brāch of Chauhans which is spread in district Bulandshahar, its tribal head murdered the Governor of 'Sikandrabad'. Thereafter he married with a widow. In default of the same he was expelled from the tribe and thus he embraced Islam. After embracing Islam he appeared before the king for the reprieve. The king pardoned him and on his request awarded him 'jagirs'. Among Muslim Chauhans marriages are partly performed by Hindu as well as Muslim traditions. Both, Hindus as well^{as} Muslim Chauhans give much stress upon dowery in marriages. The Muslim Chauhans in District Aligarh are mostly cultivators of small land holdings or engage in the trade and industry.

CHURIHARAS

It is a caste of glass bangle makers. The other name of this caste is 'Manihar'. Those who make bangles out of glass called Manihar or Churiharas and those who make bangles out of lac are known as 'Lakhera'. These names have been derived from Sanskrit. The caste is of mixed origin. In the census report of 1891 there are recorded 111 branches of Churiharas. Their local subsections are known as 'Baksariya', 'Bhojpuriya', 'Dakhinaha', 'Gopalpuriya', 'Kanauiya', 'Kanh-puriya', 'Naikanpuriya', 'Purabhiya', 'Sarwariya', 'Sitapuriya',

etc. Some name of their branches resemble to the other different castes as 'Bias', 'Chauhan', etc. Some of them are known by their occupations as 'Sabungarh' (those who make soaps). All these subsections of 'Churiharas' are endogamous and practice ordinary Mohammadans rules. They do not admit outsiders into their castes. They only admit females from outside only. Marriage takes place by reciting 'Nikah' by 'Kazi', and feasting of kinsmen takes place on the marriage of males and females both.

'Churiharas' of this District usually deals with the trade of Bangles. Some of them are cultivators, hide and, horse merchants. In the area where they carry out their trade maintain good reputations. Most of the Churiharas take their bangle shops to the village fairs. They are orthodox Muslims, liquor is prohibited among them. They eat the flesh of cow, fish and all kinds of deers. They do not take food touched by sweepers, 'Hela', 'Chamars' or 'Doms'. Their women do not even take meal touched by Hindus. They eat, smoke with all Mohammadans. Their touched food is taken by Chamars and Doms.

Crooks, W. : Tribes and Castes of North West India. Cosmo

Pub. Delhi. 1974. Vol.2. P-230-32.

DAFALI

This is a tribe of beggers and musicians. Their clan is spread all over this province, except hilly areas. They derive their name from the word 'Daf' or tamboourine which they play. Dafalis resembles to Madaris but differ to them by profession. In district Aligarh Dafalis are divided into 67 sections but, this division do not effect upon their intermarriage relationship. Some Dafalis add in their names words like, Ansari, Qureshi, Lodi, Madarya, Mirasi, Majawar, Sadaqui. All Dafalis believe in 'Sunni' sect of Islam. Some of the Dafalis show their relationship with some Hindu castes as Jats, Jhojha, Rajpur, Ranghar, etc. Some of the Dafalis mention themselves by their local names as 'Bahrichia', 'Dakkinaha', and 'Uttaraha' etc. The hereditary head of their Panchyat are called 'Chaudhari'. He attends all marriages and death ceremonies among the caste members, decides the cases against the caste. He is authorised to fine 5 to 10 annas. The money realised is spent on feasting the clanmen.

Dafalis actually act like beggers. They go about with a wallet (Jholi) in which they collect, what they beg here and there. Some they act like priest among the lower caste Mohammadans. Some time officiate as 'Kazi' and conduct the procedure of marriages among the villagers or those who

cannot afford the fee of 'Kazis'. Each house where they serve is called their 'Jajmani'. They turn out the spirits by beating drums. They also derive the evil effect of eye upon the children. When a villager's child do not survive, he calls the Dafali to tie a 'Baddhi' round the neck of the body of the child. In the annual fair of 'Ghazi Mian' they act more smartly and receive offerings.

✓ DARZI ①

This is a caste of tailors who are well known in Persian as 'Darzi'. The caste is purely occupational, found among Hindu and Muslims both. Among Hindu Darzis there are other several endogamous subcastes, such 'Rafugar', the danner of old clothes, the 'Khemadoz', the tent maker and the 'Dastarbandh', the maker of turbans. The Mohammadan Darzis say themselves to be the descendant of Saint Ibrahim who practised the craft. In the month of 'Sawan' (a month in Hindu calander year), they make offering to him of rice (Pulao) and cakes (Malida).

✓ Muslim Darzis follow Islamic law of marriage, exogamy is prevalent among them. Widow marriage frequently takes place among them and liverate is optional. Most of the Darzis are 'Sunni' Muslims even then cling to Hindu

Crooks, W. : The tribes and castes of North West India.

Cosmo Pub. Delhi 1974. Vol.2. P-239-43.

necessarily. Most of them keep oxen to carry clothes to and from the river.

According to Sir H.M. Elliot, 'Dhobis' are divided into many sub-castes as 'Kanjars', 'Magharya', 'Pagahya', 'Badwan', 'Balahmi', 'Sribatham', 'Bharka'. In census report 1891 there were recorded 11 subdivisions among them. All their sub-castes are endogamous. They do not marry in the family of their maternal uncle, father's sister or their own family 'Kul' as long as any connection of marriage is traceable. The census report shows among Muslim 'Dhobis' there are not less than 216 branches all over the province.

Dhobis either Hindu or Muslim worship 'Panchon Pir' and 'Deviji'. The ghost 'Ghatarya' is much worshiped in Bundelkhand. Among Dhobis there is strong Tribal Council. The council is authorised to give severe punishment on the breach of caste customs. There is a famous proverb about the Dhobis, 'The new washerman will apply soap even to rugs'.

DHUNIA

This^{is} an occupational caste of cotton carters. They are also called '^gBehna', this means the man who removes the cotton seeds from the fiber. Among Muslim they are called 'Naddaf'. It is an Arabic name. There are Hindus who carry on the same profession in comparison to Muslims. Among Muslims most of the Dhunas are 'Mansuri', they connect themselves to the tribal saint Khwaja Mansur. The information in detail about the saint is not available, only known

as 'Faqir' and had the powers of miracles. He was the native of Constantinople. Along with Muslim invader, he came to India and lived in the company of 'Dhunas'. Dhunas living in the east of the province, belong to the 'Sunni' sect of Islam, even most the customs among them are performed on the pattern of Hindus, specially of lower castes. Some customs among them reveal that they are converted Muslims. The census report of 1891 lays down 152 branches among them. Their famous branches in local terms are famous by the names viz. 'Ajudhia-pari', 'Ajudhiyabasi', 'Baharaichi', 'Baksarya', 'Gangapari', 'Mathuriya', 'Purabhiya' etc. Some of the Dhunas have adopted the name of well known castes or septs as 'Bahaliyas', 'Banyas', 'Banjaras', 'Dhangar', 'Gaur' etc. Some of the Dhunas who are pure Mohammadans add in their names the prefix like 'Ansar', 'Charyari', 'Jalai', 'Khwaja', 'Mehtar', 'Khwaja Mansuri', 'Khwaja Mohammadi', 'Khwaja Sarai', 'Hanafi', 'Mohammadi', 'Momin', 'Syed', 'Shahmansuri', 'Shaikh', 'Sunni', 'Turkiya', 'Usmani' etc.

The main business of Dhunas is carding rather than scuteling cotton through a bow and wooden handle. Dhunas hang the bow and string with the wooden handle. This scatters the cotton fibers. This cotton ^{is} used for quilt and to wrap in the winter. Some people use it for warm padded garments in cold

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Cosmo Pub. 1974 Vol.2, P-288-92 and 297-99

weather. Some 'Dhunas' keep shops and sell powder, bangles, forehead spangles and similar things. Some Dhunas sell charcoal balls, 'Chilims' and 'Hukkas'.

GHOSI ✓

This is a tribe of Mohammadans herdsmen. It is said originally they belong to the tribe of 'Ahir'. Some time back they embraced Islam and since then are called 'Gaddi'. The Mohammadan Ghosis in the east of this province claim to be the descendant of Gujars. They are divided into three endogamous branches viz 'lilar', 'Chopar' and 'Gaddi' or 'Gujar'. In north of Oudh they are equally divided into three endogamous branches viz. 'Podhan' or 'Pardhan', 'Gaddi' and 'Lala'. The word Gaddi is used for Punjabi Mohammadan Ghosis. as 'Goala' is used for Hindu 'Ghosis'. In the Western district they are still called 'Sheer Farosh' or 'Dudhwala'. The Ghosis belong to no special caste, they are generally related to the castes of 'Ahirs', 'Lodhas', 'Kurmis', 'Gadaryas', 'Halwais', 'Brahmans' etc. They conform to the rule of Islam but Hindu faith and believe are practiced like other lower castes among Muslims.

Crooks, W, : The tribes and castes of North West India.
Cosmo Pub. Delhi 1974. Vol.2 P-343-44.

They say Daya Ram Gujar was their ancestor, and was in favour of Mohammadan Rulers. In the company of Muslim rulers he embraced Islam. His headquarter was Kara Manikpur. Ghosis follow Mohammadan law of Islam in 'Sunni' sect. Ghosi eat, smoke and drink with all the Mohammadans. Marriage generally takes place in between their own sections. Widow marriage is no bar among them.

HALWAI

This is an occupational caste of confectioners. The Halwais derive their name from the word 'Halwa', a sweetmeat made of flour, clarified butter, sugar and coloured with saffron and favoured with almonds, raisins and pistachies nut. Among Halwais there are number of endogamous sub-castes, some of them are territorial origin and recruited from Hindu tribes and have adopted the occupation of making sweets. In District Aligarh there are found both Hindus and Muslim Halwais. Both make confectionaries which is their special business. Some Halwais are engaged in other occupations as agriculture, sugar selling, money lending, merchantile business like Buniyas. Their women equally manage sweet shops. Most of the Halwais conduct the business of jam and pickles and some supply boiled milk.

Crooks, W. : The tribes and castes of North west India.
Cosmo Pub. Delhi 1974. Vol. 2.
P-419-20. and 481-88.

JULAHAS

It is a Mohammadan weaving caste organised from diverse sources. According to Mr. Ibbeston, "we find 'Koli Julahas', 'Chamar Julahas', 'Mochi Julahas' 'Ramdasi Julahas' and so forth, and it is probable that after few generations these men will drop their prefix which express about their low origin and become Julahas pure and simple." Julahas in Aligarh district as per 1891 census report were divided in 144 sections. This division do not effect upon marriage relationship. There are found relationship among them with high castes of Muslims. Some branches of Julahas relate themselves to the line generation of Mohammadan types as 'Madari', 'Mohammadadi', 'Momin', 'Mughal', 'Pathan', 'Shaikh', 'S adiqui', 'Sunni' Muslims etc. Julahas in this area called themselves 'Momin', means orthodox Muslims or 'Narbaf'. Among such Julahas marriage relationship only takes place among whom they eat and drink. They say that they are the direct descendant of 'Adam'. 'Satan' when led Adam to realise about his nakedness, he learned the art of weaving to cover his person. The art of weaving since then coming on in their inheritance.

Julahas follow Mohammadan marriage laws among them. One cannot marry two real sisters. Most of them worship local gods on the occasion of marriage and other functions. They celebrate all Mohammadan festivals, sacrifice goat, ram, cow on the occasion of 'Baqra Id'.

Julahas trade being in competition with mill made cloths gone down. Most of them have adopted agriculture. Some of them earn their bread as day labourers. Julahas by nature are coward, pretentious, factious and bigot. Julahas are generally treated as fools. Generally people jeer about their ignorance. There are several proverbs about them as- "Julahe ki Chgri Markhai" means- the Julahas' goats are given to viciousness. "Ath Julahe Nau Huqqa, Tis Per Thukam Thukka, means eight weavers quarrelling over nine pipes. "Turk Bhya To Julahe Ke Ghar" means, If you were going to turn Mohammadan you might do so in a less disreputable place than a Julahas house.

KUMHARS

This is the caste of potters. There is a long story behind their origin among Hindus. Muslim Kumhars in this area are divided into 52 sections. Famous among them are 'Kasgars', They make joblets 'Kas' or 'Kuza'. Kasgars used to make 'Surahi', 'cups', 'plates', 'tobacco pipes', 'bowles' and the ordinary pipe bowles 'Chilams'. Kumhars

are supposed the best carriers of the village and towns, They are found employed in carrying dust, manure, fuel, bricks, etc. Their social standing is very low. Though they are Mohammadan but not allowed to eat and drink with high castes Muslims. They are not much above the caste of Chamars among Hindus. Most of them in the district are brick-burners. They follow some Islamic and some Hindu religious laws.

LOHARS

This is a caste of iron workers, the blacksmiths. The Hindu Lohars traces their origin from 'Vasukarma'. The 'Lohars' since their conversion to Islam most of them keep beards. Their women dress their hairs very oddly, plating each tress in separate hand. Their women work with their husbands, blow the furnace and collect scrap irons in the town. They are poor, lead hand to mouth life.

There are 114 branches among Muslim Lohars. The famous among them are 'Deswali' of Shahjahanpuri, the 'Lote' of Muzaffarnagar and Meerut, the 'Sengar' of Jhansi, 'Gotiya' of Lelitpur, 'Gore' and Uttatraha of Balia, the 'Basdiha', 'Byahut', 'Dakhinaha', 'Malik' of Gorakhpur etc. Muslim Lohars make pilgrimage in the month of 'Magh' (name of month in Hindu calander year) to the shrine of 'Shah Madar'. They offer swwetmeats (puri) flower, coins are offered to the 'Khadim', the servant of the tomb, receive them. 'Shaikh Saddo' is their protector of women and children. He is worshiped on all important occasions. Muslim Lohars eat and drink among all other Muslim castes.

MADARIS ✓

This is one of the unorthodox orders of Moham-
madan 'Faqirs'. They derive their name from the famous saint
'Zinda Shah Madar', of Makanpur District Kanpur. They
connect themselves to the 'Char Tan' or 'Char Pir', the
four sacred personalities of Muslim Community, Prophet Moham-
mad, Hazrat Ali, Hazrat Imam Husain, and Khawaja Hasan Basri.
Though Khawaja Hasan Basri was one of the saint of another
order, even then they connect themselves to him. Madaris
real founder was Shah Badi Uddin Madar, he neither had any
disciple nor he was himself disciple of any 'sufi sect'.
Madaris generally resembles to 'Jogis' among Hindus. They
apply ashes on their person 'Bhabhut', wear iron chain
round their head and neck and carry a black flag and turban.
They use 'Bhang' freely as beverage.

Madaris perform the rite of 'Dhammal Kunda'.
Dr. Herklot describe on this occasion that "they kindle a
large heap of charcoal and assemble around it, offer pre-
sents. The rite of 'Fateha' is performed, Sandal is sprinkled
on the fire and the chief Madari jump into the fire calling
out "Dam Madar', the rest who stands around the fire also call
'Dam Madar', 'Dam Madar'. After that the feet of head Madari
is washed by milk and sandal. There occurs no fire burn on

the feet of Head Madari. The Head Madari is then garlanded and is offered 'Sarbat'. Some Madaris sacrifice cow in the name of Shah Badi Uddin and distribute it in charity among Faqirs. Some Madaris set up standard 'Alam' in the name of Zinda Shah Madar and erect a flag and perform the 'Urs' (festival). They read poems in the praise of Zinda Shah Madar. They make illuminations and performs religious vigil. This function takes place quite like Moharram". Madaris generally leads the life of wanderers. They are wild looking people and resembles to 'Nuts'.

MANIHARS

This is the caste of workers in glass and tin foils. They are also called 'Churiharas'. The Churiharas usually sell the bangles but their special business is to make and apply the pewter foil (panni) which is used in ornamenting bangles of superior class. Among Hindu and Muslim both Churiharas are found. Muslim Churiharas in District Aligarh are in access. They believe in Sunni sect of Islam. They equally worship 'Panchon Pir' and Ghazi Mian. On each Sunday in the month of 'Jeth' they offer rich cakes (Malida) rice and milk (Khir) flowers and (sharbat). They offer food

Crooks, W. : The tribes and castes of North West India.
Cosmo Pub. Delhi, 1974. Vol.3.
P-372-78, 397-98 and P-473-74.

to them in the month of Shabi-Barat.

According to census report there are 130 branches of Chriharas among Muslims. Among them famous ones are 'Bachhal', 'Baheliya', 'Banjaras', 'Chandele', 'Darzi', 'Ghosi', 'Kachhiyana', 'Kalawant', 'Khattri', 'Kanjar', 'Mukeri', 'Murai', 'Panwar', 'Qalandar', 'Rajput', 'Rawat', 'Raikwar' etc. Among them there are some local castes as 'Alapuriya', 'Alampuriya', 'Baharichi', 'Batham', 'Bishunpuriya', 'Dakhinaha', 'Deswali', 'Dilliwali', 'Jaiswar', 'Kannaujia', 'Purabhiya', 'Rikhpuriya', 'Sarwariya' etc. Apart from this there are certain occupational branches among them viz 'Jauhari', 'Lakhera' and 'Lakhiya' etc. Muslim Manihar of Faizabad, Aligarh, Bahraich are inter-related. They perform all religious rites according to Islamic laws.

MEO, MEWATI, MINA- MEO

The word Mewati means a resident of Mewat. The ancestor of Meos was Darya Khan, the son of Raja Todar Mal, one of the courtiers of Emperor Akbar. On the occasion of marriages or other functions, the famous song of love story of Darya Khan and Sasibadni is sung. The Muslim Meos are

Crooks, W. : The tribes and castes of North West India.
Cosmo Pub. Delhi 1974 Vol. 3. P-485-93

Lachhman Singh - P-337-62.

called Mewatis, they are divided into 347 subdivisions. During Muslim rule in India Mewatis were notorious for their troublesome and predatory habits. Mewatis though are Mohammdan but worship still their village deities. They celebrate Holi and Dewali at par to their Hindu brethren. They engage Hindu Brahmins for fixing the date of marriages and other important businesses. The Mohammdan branch who called themselves Mewatis claim to be the descendants of Jadons. They were converted to Islam by Ala-ud-Din Ghori. They say that they are the immigrant of Alwar, Bharatpur and Gurgaon. They settle in Mathura during the reign of Rao Sindhia of Gwalior about hundred yeared years ago. Mewatis follow the laws of exogamy but in other respect they believe in Islam. They allow widow marriages. Most of them are cultivators and day labourers. About Mewatis there is a famous proverb, "Pahle Lat Piche Bat, Pahle Gali Piche Bat, Dekhi Teri Mewat."

NAU. NAI

Nais among Muslims are called 'Hajjams' which means in Arabic 'a sacrifice'. They are known as great gossipers but bear nothing in traditions about the caste.

Nais act as a village menial. Their duties are to attend marriages and other similar functions among Mohammadans. They act as a match maker. They bear the power of lying and exaggerating the beauty of the girl and the qualities of the

marriageable youths. They act as confidential envoy and carry announcements of marriages, initiation and congratulations at pregnancy and child birth. They attend funerals and perform all burial rites. They act as 'Jarrah' and perform circumcision. The social position of Hajjams is very low. They eat the leavings of marriage parties and other parties. Hajjams are properous craftsmen, receive not only annual dues from their 'Jagmanies' but charge special fees for marriages, confinements, circumcisions etc.

Hajjams in villages worship local Devis and Deotas. In other respect they are supposed to be the orthodox Muslims as they perform all religious rites according to Mohammadan Laws.

NANBAIS

The word Nanbai in Persian means bread maker. It is the caste of bakers. In cities they are called as 'Roti-walas'. Nanbais in District Aligarh generally conducts the business of Hotels. They prepare dishes for customers. The caste of Nanbais is occupational, even they intermarry among themselves. High caste Muslim do not marry among them. Nanbais in Aligarh run small Hotels, provide cooked food to the labouring classes. Most of them act as Halwais, sells sweetmeats of different varieties. Some of them engaged in other trades. They are orthodox Muslims and perform all Islamic rites according to Mohammadan laws.

PATHANS

This is one of the chief Mohammadans tribe. According to Dr. Bellow the term Pathan is not a native at all, it is the Hindustani form of word 'Pukhtana' which is the plural form of Pakhtun. Modern genologists trace their origin from Afghans. Pathans say after the battle of 'Saul' Prophet pleased with the services of 'Kais' and gave them the title of Pathan. This is the Syrian word for 'Rudder' which means to direct the people on the true path.

In District Aligarh according to census report 1891 there were noted branches of Pathans as, 'Afridi', 'Bangash', 'Danzai', 'Dilazak', 'Durrani', 'Ghori', 'Kakar', 'Qazilbash', 'Khatak', 'Lodi', 'Muhammadzai', 'Yaqubzai' and 'Yusufuzai' etc. Each of the branches are however are small. Each bear their own leading men, who are known as Malik, a title given specially to Pathans. Maliks possess influence instead of power and the real authority lies in their hands. Mr. Ibbeston is of the opinion that, "real Pathan is more barbarous among all the races with which we come in contact in Punjab. He is not primitive like gypsy tribe but he is cruel, bloodthirsty and vindictive in the highest degree. He does not, what is truth and faith is. A Pathan's enmity moulders like a cow dung fire. There is a proverb about them, "The Pathan is at one

Crooks, W. : The tribes and castes of North West India.
Cosmo Pub. Delhi 1974. Vol. 4. P-40-45.

moment a saint and the next devil."

Pathans are endogamous, they do not marry generally beyond their own community. Their rules of inheritance are tribal and not according to Mohammadan Laws. They keep the property with the agnatic society. Pathans populated in this area follow Islamic laws. Their social customs differ from tribe to tribe, rather from the wilder to more civilised sections. In this area the best class Pathans are of Rohilkhad. They are active and intelligent and good administrators. Most of them hold appointment in revenue, police and other Government services.

QASSAB

This is the butchers caste. The word Qassab in Arabic means to cut. They are divided into two endogamous branches, the 'Gau' or 'Goru' Qassab who kills cow and buffallows and the other 'Baqar Qassab' who kills only goats. The Baqar Qassabs are known as 'Chiks' or 'Chkwas' or Baqar Qassabs. The Chiks are generally Hindu and have various castes among them.

The Qassabs are orthodox Muslims, believe in Sunni Sect of Islam. They follow the ordinary Mohammadan laws of exogamy and inheritance. Marriage among them generally takes place at the age of 15 or 16 years. When there are two or three youth in the family, all are married together.

In District Aligarh there are two type of 'Kameledars!

The slaughtermen who sell to the retailer slaughtermen. The retailer slaughtermen buy from the whole saler and sell the meat at the shops. The slaughtermen whole seller conduct the business of hide and skin. The Baqar Qassab in company of three or four conducts the business of hide and skin. One of them becomes incharge and the rest go to the neighbouring villages and buy the skin of goats and sheeps. Some Qassabs are engaged in the trade of cloth hardwears. Qassabs are orthodox Muslims, devote fully towards Islamic principles. Marriage, death and other religious rites they perform according to Mohammadan laws.

RANGREZ

It is the caste of dyers. According to census report 1891 in Aligarh District there were 81 branches of Rangrezs. Famous among them are 'Desi', 'Deswala', 'Gaur', 'Multani' etc. Some of them known by famous castes as 'Bhat', 'Chandelwala', 'Chauhan', 'Ghusi', 'Gaul', 'Pathan', 'Kamgar', 'Khatri', 'Qureshy', 'Nilgar', 'Shaikh', 'Sadiqi' and 'Usmani'. They believe fully in Islam but marriages among them do not take place among high castes of Muslims. All marriages among them locally takes place. They say that they are the descendant of Khawaja Bali who was a very pious man. About whom there is a famous proverb, "Khawaja Bali Rangrez Range Khuda Ki Sez."

Crooks, W. : The tribes and castes of North West India.
Cosmo Pub. Delhi 1974. Vol. 4. P-155-69.
and P-185-87 & P-190-91.

This means Khawaja Bali dyes the head of God.

The tribal deities of Rangrezs are Ghazi Mian and Panchon Pir. They worship them jointly in the month of 'Jeth' and offer parched barley flour (Satwa), cucumber (Kakri), Melon (Kharbuza) and sweetmeat. Rangrezs bury their deads in graveyards in usual Muslim ways. They celebrate 'Id' and 'Shabe-Barat' and make offering of vermicelli (Swain) and milk, Halwa and sweetmeat to the spirit of deceased ancestors.

According to Mr. Hoey, "due to foreign trade and hard competition the business of Rangrezs could not capture the market. Most of them have taken the profession of agriculture. Their women are reputed chaste. Their women do not take food touched by Hindus. Their social status is low."

SYEDS or SAYYADS

The highest caste among Mohammadans is syeds. They are the direct descendant of famous martyr Hasan and Hussain, the son of Hazrat Ali, the 4th Khalifa to whom Hazrat Fatima the daughter of Prophet was married. Most of the Syeds came to India with the early Mohammadan invaders. Mughal Emperors rewarded to most of the Syed the revenue free lands, which their descendants still enjoy. Like Hindus

Crooks, W.. : The tribes and caste of North West India.
Cosmo Pub. Delhi 1974. Vol.4. P-229-31.

among Mohammadans there also started Sanskritization. There is a common proverb, "Last year I was a Butcher, this year I am Shaikh, next year if price rise, I shall become Syed."

According to Farishta, Syeds are modest, polite, hospitable, full of compassion and charity, brave and learned but, it is needless to say that few of the modern Syeds touch this high ideals. Syeds are divided into a large number of sub-sections viz. 'Abbasi', 'Abaidi', 'Bani-Fatima', 'Baqri', 'Baghdadi', 'Bukhari', 'Chishti', 'Hashmi', 'Usmani', 'Hussaini', 'Hasan-ul-Hussain', 'Jafari', 'Qadriya', 'Naqvi', 'Kazmi', 'Subzwari', 'Siddiqui', 'Taqvi', 'Tirmizi', 'Alvi', 'Askari', 'Zaidi', 'Jalali' etc.

Aine-Akbari of Balochman reveals that, "Syeds were occupants of 12 villages in District Aligarh. They belonged to Shia Sect of Islam and most of them resided in Tehsil Atrauli. There takes place no intermarriages among Sunni and Shia sect of Syeds. The two branches of Syeds differ widely with each and other but, follow the Prophet of Islam.

SHAIKHS

Shaikh is an Arabic word, means elder or chief, a venerable old man. Shaikhs are supposed to be concerned to the tribe of pure Arab descendent but the word has been applied to a much more vulgar use as it is adapted by converts from the meaner Hindus castes to Islam.

Crooks, W. : The tribes and castes of North West India
Cosmo Pub. Delhi 1974. P-302-5 Vol.4. and
Vol. 4. P-314-15.

The branches among Shaikhs were enumerated as 'Abbasi', 'Ansari', 'Behlim', 'Bani-Israel', 'Faruqi', 'Hashmi', 'Khuransani', 'Kidwai', 'Qurreshi', 'Milki', 'Siddiqui', 'Sulaimani', 'Hsmani' etc.

Shaikhs follow all rules of Islam. Those who are converts from Hinduism maintain many of the practices of the caste from which they have embraced Islam.

TELIS

This is a caste of oil pressurs. This is a functional group, conduct trade in different commodities. According to Mr. Ibbeston, "Telis are of low social standing. Their subdivision depends upon local names and their origin depends upon the place to which they belongs." It is said there was a man who had three sons and about 152 'Mahwa' trees. When he became aged and infirm, he took his sons to his grave and told them to divide the trees. Instead of dividing the trees, they divided the produce of the trees. One of them collected the leaves and became 'Bharbhunja' 'grainparcher). The second son collected the flowers and began to distill, he became a 'Kalwar' (the disteller). The third son collected the Karnal and curshed them, he became a Teli.

Among Mohammadan Telis the famous branches are 'Behlimi', 'Desi', 'Doasana', 'Ekana', 'Turkiya' etc. These branches do not intermarry. Their clan deities are Ghazi Mian, Panchon Pir, and Harduar Lal. They worship the goddess of Cholera, Mahabir and Mahadeva. They worship Ghazi Mian with an offering of goat, fowl, rice boiled with an small lion cloth, bread, garland etc.

CHAPTER - IV

MARRIAGE, BIRTH, DEATH RITES AND FESTIVITIES

I. Marriage Rites among higher castes of Muslims:

The marriage ceremony among 'SHAIKH', 'SYED', 'MUGHAL' and 'PATHANS' of Aligarh, is celebrated as 'CONTRACT' and not as a 'SACRAMENT' among the castes of Hindus. The Islamic laws, which the Arabian Prophet professed, high castes of Muslims of Aligarh strictly abide by it. No precedence is found regarding the marriage among the ascendants and descendants of a single ancestor, with paternal or maternal uncles or aunts. On the other hand the marriage of cousins is recognised and encouraged. In remote villages of this district, the infant marriage is encouraged among higher castes of Muslims due to the influence of other Hindu castes. The 'SHAIKH', 'SYED', and 'PATHANS' of proper Aligarh condemn early marriage of their sons and daughters, till they reach to the age of maturity.

Women hold high esteem among higher castes of Muslims in Aligarh proper. They adhere to the reforms encouraged by Prophet Mohammad, who raised the status of women during his

Ameer Ali, Syed : The Spirit of Islam. London. Christophers.

1922. P-222-30.

life time. In comparison to other castes of Muslims, in Aligarh proper, among higher castes, women are not considered merely chattel. The union between step-son and step-mother is strictly prohibited. The illegal practice which was prevalent in olden days under the name of 'NIKAH-UL-MEKT' (shameful or odious marriage) is strictly band among them. The Prophet of Islam as enforced for the 'Respect of women', his true followers 'SHAIKHS' and 'SYEDS' adhere too in Aligarh District. They treat their daughters at par to the celebrated daughter of Prophet Mohammad and maintain 'The Lady of Paradise' being the representative of her sex. The higher caste Muslims of Aligarh maintain that Prophet placed women equal to men towards all legal functions. Higher castes of Muslims in Aligarh discard polygamy, though it is common among Muslims from early stages. Those who have more than one wife, feel themselves responsible for all of them. The 'Sharwani' Pathans of Aligarh specially adhere to the clause in the 'KORAN' which contains the permission to contract four contemporaneous marriages. It lays down, "You may marry two, three or four wives but not more." These lines of 'KORAN' declares, "But if you cannot deal equally and justly with all, you shall marry only

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1. Maathir-ul-Ma (Vev) Vol. I, P-331-32
 2. Badaoni (low) Vol. II, P-211-13.
 3. Pelsarat. P.64.
 4. Ameer Ali, Syed: The spirit of Islam. London. 1922, P-231-34.

one." The word equity binds husbands towards the equality of treatment in the matter of lodging, clothing and other domestic requisites and also demands complete equity in love, affection and esteem. Absolute justice towards human feeling is impossible. The high castes cultured Muslims of Aligarh derive the meaning from the above lines of 'KORAN', that God restricts Polygamy. They understand the fact behind the 'KORANIC' passage is this, that the existence of polygamy depends upon the circumstances of individual Muslims. On certain occasions and on certain circumstances polygamy can be adopted. The 'KHALIFAS' of Islam who adopted polygamy, they supported the preservation and destruction of women from starvation and utter destitution. They never kept them as their chattel. They accorded them the status of real wife.

With the progress of 'KORANIC' teachings, the practice of polygamy among all castes of Muslims in Aligarh is disappearing. There are certain 'Sharwani' Pathans in Aligarh who have more than one wife. Against the practice of higher caste Muslims as well as the views of Prophet Mohammad our English commentators like Terry, has expressed his views as, "Mohmet allows four wives besides they take libertine to take as many women as they are able." Aziz Koka, a noble of Emperor Akbar expressed his views regarding the plurality of wives as, "A man who is well off need

four wives, an Iraqi (West Persian) for companionship, a 'Khuransani' for house keeping, an Indian for sexual intercourse and a Transoxian for whipping so that the other may take warning."

The 'SHAIKH', 'SYED', 'MUGHAL' and 'PATHANS' of Aligarh solemnise marriage rites according to 'SHARIAT' of Islam. The 'NIKAH' is read by 'KAZI' from the passage of 'KORAN', this compells a husband to denounce his supposed right to contract a second marriage during the continuance of the first marriage. In district Aligarh there are 95% Muslims, either by conviction or necessity are monogamists. They do not believe in second marriage in the life time of their first wife. The prophet of Islam himself during the life time of 'Hazrat Khudaija' married with no other woman. This be done with the view that his followers may not go against his instructions about the second marriage. Other marriages done by him after the death of 'Hazrat Khudaija' was meant to save the women from destitute and correuption. 'Hazrat' Omar Ibn-ul-Khattab who succeeded as second Caliph of Islam, had a daughter named 'Hafsa'. This good lady lost her husband at the battle of 'BADAR'. Since then she remained widow.

During discussions with the high castes of Muslims of Aligarh it has been noted that they do not inflict humility or injustice towards the treatment of their wives.

The percentage of divorce is negligible, though divorce among Mohammadans is allowed. The husband and wife both are free to take divorce. In comparison to wife, the power of divorce is possessed by the husband. The pious higher caste Muslims hold the view that Prophet of Islam looked upon the custom of divorce with extreme disapproval and its practice in near future shall destroy the whole Muslim community. He declared to his followers, that nothing pleased God more than to set free the slaves, and nothing displeased Him than the divorce. The Prophet thus moulded the mind of uncultured and semi-barbarian Muslims, in view of the future progress and development of Muslim community. He afterwards imposed certain conditions on the exercise of power of divorce. He permitted that the parties can exercise the power of divorce under three distinct and separate periods, on each of these distinct periods when reconciliation could not take place, on the third, final occasion of separation should be declared. Towards conjugal disputes, he advised for reconciliation through some chosen arbitrators by both the parties. Mr. Sedillot has analysed the views of Prophet Mohammad as, "Divorce was permitted but, subject to formalities which allowed (and, we will add, recommendation) a revocation of a hurried or not well - considered resolution. Three successive declarations, at a months intervals, were necessary in order to make it irrevocable." The Prophet Mohammad restrained the power of divorce possessed by the

husbands. He gave to women the right to obtain separation on reasonable grounds. Prophet announced 'TILAQ' to be the most detestable before God among all of permitted things. He expressed his unwillingness for 'TILAQ', as it brings to an end the conjugal happiness and disturbs the proper bringing up of children. The census handbook of Aligarh reveals, among high castes of Muslims, there seldom takes place divorce. Often it happens in proper Aligarh, among educated Muslims, due to the adultery of wives. In case of doubt or misunderstanding, if a woman is divorced, according to Muslim law, the husband is liable to return the 'MEHAR' or dower (the money which she had received in dowery).

The followers of 'Imam' 'Malik', 'Shafai' and bulk of 'Shia' sect of Muslims in Aligarh regard 'TILAQ' as essential. They side by side are of the opinion that the exercise of divorce power without any genuine cause should be treated as illegal. Ashbah-un-Nasri maintains marriage, "is an institution ordained for the protection of society, and in order that human beings may guard themselves from foulness and unchastity." "Marriage is a sacrament in so much that in this world it is an act of 'IBADAT' or worship, as it preserves mankind free from pollution". --- "It is instituted

by divine command among members of the human species." Marriage among Muslims though treated as contract but, it is a permanent relationship, based on mutual consent on the part wife and husband. There is no bar in lawful disunion. Towards this end the true precept of Islam lays down as, "And You Are Permitted to Marry virtuous Women Who Are Belivers, And virtuous Women of thos Who have been Given The Scriptures Before You, When You Have Provided Them The Portions, Living chastley With them Without Fornication, And not Taking Concubines".

The Muslim law permits a woman to marry anybody according to her choice after divorce, but she will have to lead a single life for three months from the date of divorce. This is not applicable for the divorced husbands. He is allowed to marry whⁿever he wishes.

Islam prohibits Muslim women to enter into marriage with non-Muslims. Women of 'SHAIKH', 'SYED', 'MUGHAL' and 'PATHANS' of Aligarh district observe 'Parda' strictly. The system of 'PARDA' among Muslims undoubtedly possesses many advantages for the social well being as India is multi racial country, there is found diversity in culture and moral conceptions. There is need to maintain a modified seclusion. 'KORAN' do not restricts 'PARDA' to its full extent. The passage reads as, "O !Prophet, speak to thy wives and to thy daughters, and to the wives of the faithfuls, that they let their wrappers fall low. Thus will they more easily be known, and they will not be affornted. God is indulgent, merciful, " "And speak to the believing women, that they refrain

their looks and observe continence, and that they display not their ornaments except those which are external, and that they draw their kerchiefs over their bosoms. " The Prophet's consent regarding the privacy of women served to check the tide of immorality and prevented the diffusion of polygamy among Muslims in this district.

"PARDA" among high castes of Muslims in this district Aligarh is strictly observed from the time of Mughal "emperors, they gave much emphasis to it, being living in an alien country of varied castes and creeds. Holden rightly observed, "the women of the royal houses seldom appear except in the character of doubt or intriguing wives and mothers whose words are never heard on this side of the curtain which shuts them away from the world." There are certain high castes of "Pathans" in district Aligarh who strictly observe 'PARDA' and do not allow their women, even, to appear before a doctor when they become ill, they take it ill if their body is touched by the physician. The 'SYEDS' of Aligarh consider it a crime, if their ladies unveil themselves in some public place. .

The marriage rites among high castes of Muslims of Aligarh are performed under some local variations. The girls when reaches to their marriageable age, their parents starts

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1. Holden. P-254.
 2. Introducing India. Pub. by Royal Asiatic Society of Bengal, 1947, No.7, P.92.
 3. Power Price : History of Jahangir. 1955. P-294.

to find out a suitable husband. This practice is contrary to other districts of Muslims. The daughter's father take no lead towards this end. The responsibility lies upon some nearest relations, who contacts the father of the girl. Generally the youth's family members suggests and contact the parents of the girl, though it is not a hard and fast rule among Muhammadans. Due to the scarcity of boys among higher castes of Muslims in this district, the parents of the girl directly take lead and contact the parents of the youth. After the start of some primary talks between the families of the girl and the boy, the father of the youth seeks the assistance of his friends and other family members towards this end. As agreement there takes place, the father of the youth goes along with those friends and relatives of the girl to settle the dower (MEHAR) and the date of marriage. Both the families are guided by the date of moon. During the month of 'Muharram' and 'Ramzan' marriages among Muhammadans do not take place but, in Aligarh district no due attention is given towards this tradition. Here in these months there takes place several marriages, specially among the educated classes of Aligarh Muslim University. The high caste of Muslims of Aligarh are found much conscious regarding the sum of dower (MEHAR). The father of the girl fixes a sumptuous amount to which youths generally rejects. There have been noted several disputes and, insistence upon a

humble sum on the pattern of Prophet's saying. In comparison to other districts in Aligarh it has been marked, all contracts are made by words, which is honourably fulfilled. Here the contract is regarded complete when the bridegroom feels satisfied by the sum of (MEHAR).

The formalities of marriage ceremony as takes place among high castes of Muslims in other districts 'SARCHUK', 'MEHDI' 'BARAT' are not fully observed in this district. The marriage in other districts takes at least three days and nights. The first day is called 'SARCHUK', the second day 'MEHDI' and the third day 'BARAT'. In all these functions both the family members of bride and bridegroom participates. In Aligarh district much attention is given to 'BARAT'. The above customs are not treated sacred, it has been adopted by Mohammadans from their native castes. Muslims also began to initiate the show and publicity which they observed in their surroundings among other castes. Originally among Mohammadans above customs were not prevalent but, now it has become customary all over the country. After the fixation of the date of marriage, the invitation on red decorated cards describing the particulars of marriage programme is distributed among friends and relatives. Before a week if

1. Ameer Ali, Syed : The spirit of Islam. London 1922
P-249-50.

2. Meer Ali's observations. Vol. I., P-322.

3. Badaoni (low) Vol.2, P-405.

'SARCHUK' both the families (bride and bridegroom) send their several friends and relatives together with trays of ready cooked foods and sweetmeats. The rich and poor both share equally in this programme in other districts. Here in Aligarh no such formalities are performed. The wedding card is regarded sufficient to register in the mind, the date of marriage by the receivers. Basically the idea behind 'SARCHUK' is to remind by the persons nupitals to the participants through sweets that they may not forget the marriage date. Like other districts, here in Aligarh, it has been marked that the mother of the bride during the days of marriage of her daughter remain engaged in preparation of dowery articles for the young lady's departure from under her roof. To maintain the position of her daughter the mother of the girl manages more presentations, that her daughter may carry with her, and be able to sustain her position in the house of her husband. The poorest high castes Muslims, to maintain their position, copy the rich Muslims, disregarding their circumstances and future consequences. Many parents of lower order incur heavy debts in show and pomp at their daughter's wedding.

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1. Storia. Vol. I. P-62
 2. Fryer Vol. I. P-88-89
 3. Foster : Early travel in India. P-309

From the day of 'SARCHUK', in other districts, the women of both the houses, bride and bridegroom, starts to receive the visitors of all the grades. In honour of the host, the guests approach in their best and most valuable dresses and ornaments. Here in district Aligarh two or three days before the young lady is decorated as 'DULAHAN' on the other side the bridegroom is designated as 'DULAH'. The 'DULHAN' is kept in strict confinement. During these three days marriage is going on in both the houses. The lady guests remain occupied in conversation and merriments and feel amused with the nature of songs and music, chewing 'pan'. The men outside the 'ZENANKHANA', smoke and enjoys with 'Hokka' and dinners. The second day of 'SARCHUK', the ceremony of 'MEHDI' is performed. In the same night, at bride's house, articles related to dowry, that are to accompany with the bride are decorated in a separate room. On the same night, according to the established customs, 'MEHDI' in trays together with sweetmeats are sent from the bride's house to the bridegroom's house. It is done to make the event more conspicuous. The female friends of the bride's family attend the 'MEHDI' ceremony. The 'MEHDI' procession when reaches to the bridegroom's house, there develops more bustle and excitement. The ladies

Mrs. Meer Ali : Observation on the Musalmans of India.

London. 1832, Vol. I, P-367-90.

and gentlemen from bride's house are introduced to the family members of the bridegroom, who receives the bride's friends and relations.

On the third day the bride is given bath, her hairs are oiled and groomed, her lips are painted, her teeth are antimonyed, wedding ornaments are fixed on her person. The nose ring presented by her husband's family is placed on her nose and other many rings are placed on her fingers, toes and ears. The tradition of presenting nose ring by husband's guardian is not common among all 'SHAIKH', 'SYED' and 'PATHANS' of Aligarh. The girl's father himself manages. the bridegroom on the same day mounted on horse, decorated by splendid ornaments, covered with spangle and embroidered saddle, along with his family members and friends reaches to the house of bride. The bridegroom on that occasion is dressed in golden richly cloth, putting turban on the head, the top of which is tide with silver trimming, face is covered by a light veil and garlands. In Aligarh bridegroom generally is not decorated in the said above manner. In some educated families, the bridegroom approaches to bride's house on car in simple 'Achkan' and 'Payjama'. This has been noted in proper Aligarh the old tradition is eradicating. The bridegroom is neither decorated nor placed on the horse.

Mrs. Meer Hasan Ali : Observation on the Musalaman of India
London 1832. Vol.I, P-367-90.

Those who cannot afford car, go to the bride's house on 'Rikshaw' or engage bus. No pomp and show is displayed on this occasion. On the arrival of 'BARAT' at the gate of bridegroom's house, the family members of the bridegroom are introduced to the bride's family members, where fire-work, music and singing starts. In Aligarh after the arrival of 'BARAT' some acquainted persons of the bridegrooms' family introduces certain important persons to the brides family members. Instead of fire-work, music, there starts recording. If the 'BARAT' is related to orthodox types of 'SHAIKH', 'SYED' and 'PATHANS', there takes place no music and other marry-making programmes.

The marriage ceremony at appointed time is solemnised through the city 'KAZI' in the presence of witnesses on the both sides, bride and bridegroom. In the 'ZANANKHANA' a 'Takhat' is placed in a central room on which there is kept a 'Masnad' covered by gold brocade. This is the bride's seat when she is dressed for her nuptials. On that occasion the bride is surrounded by ladies who bear the witness of the 'NIKAH' ceremony. The 'PARDA' is dropped and the 'KAZI' by calling on the young maiden by name demands the replies of his questions. He questions that marriage takes place with Mr. so and so by her consent on such and such amount of 'MEHAR'. The 'DULHAN' confirms this by replying three

Mrs. Meer Hasan Ali : Observation on the Musalmans of India.
London. 1832. Vol. I. P-367-90

times. Thereafter the 'KAZI' returns from 'ZANANKHANA' to the bridegroom's place and reads 'KHUTBA' which binds bride and bridegroom in a holy wedlock. The 'KAZI' then turns towards the bridegroom and questions him to affirm the sum which he has already proposed as his wife's 'MEHAR'. The 'KAZI' then repeats the same amount before all audiences. Thereafter the 'FATEHA' ceremony is performed, in which the young couple is blessed to be remain united in this world. After that the 'BARATIS' disperse from the place of bridegroom. The bridegroom is taken away inside the house before the presence of his mother-in-law, and the other sisters of the bride by some woman servant. Soon the bridegroom returns from the 'Zanankhana', the feast is given to all the participants. Thereafter 'Barat' departs. Reaching at bridegroom's lodge, the ceremony of bride and bridegroom's introduction takes place. At this time many absurd functions take place. The orthodox Muslim families discard all atrocities on this occasion. Next day in the morning or on some convenient occasion the 'DAWAT WALIMA' takes place. All the members of bridegroom's family and bride's family are invited. After this feast the 'DULHAN' returns to her home, and thus there starts the conjugal life. Variations in above programmes takes place according to the local traditions. In Aligarh

Mrs. Meer Hasan Ali : Observation on the Musalmans of India
London, 1832. Vol. I. P-367-90.

'DAWAT WALIMA' generally takes place on the third day after the return of 'BARAT'.

Birth rites among higher castes of Muslims.

Jafar Sharifi in connection with the birth of a female issue among Muslims writes, " Though the desire for a male offspring does not influence Musalmans to some extent as among Hindus, who believe that it is only a son who can perform the funeral rites which can admit the spirit of his father into the company of his sainted ancestors. Still among Mohammadans the craving for a male heir is often intense." After the marriage the next important topic which consoles the bride's mother is the birth of the child. It is customary among higher castes of Muslims that the first delivery may take place at the house of bride. In Aligarh proper, it has been noted that there is no hard and fast rule among local 'SHAIKHS', 'SYEDS' and 'PATHANS'.

Since the start of prignancy the expectent mother wears a silk thread on her waist. At the end of each month of prignancy a knot is put on the same thread. It is done to avoid the confusion in counting the delivery period. During her prignancy she is prohibited to go to a house where death had occurred. The ladies of her house do not allow her to

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1. Crooks, W. : The Tribes and castes of North West India.
Cosmo. Pub. Delhi. 1974. Vol. IV. P-229-231 &
371-75.
 2. Ila Majumdar : Social status of Northern Indian women.
Agra P-27 and 2-3.

witness the death rites. During the eclips she does not eat any thing. The event of delivery is maintained an event of great joy among Muslims. The uneducated ladies perform several trifling ceremonies on this occasion. They waste most of their time in speaking about the expectant child. The birth of the male child is greeted by the warmest demonstration in the houses of bride and the bridegroom. When a female child is born, there is much less clamour rejoicing take place. The cultured and religious 'SHAIKHS', 'SYED' and 'PATHANS', never become dishearten on the birth of female child. They maintain the birth as a gift of God. She desires son only because of her husband's interest as well as for her increased respect in husband's family. This sense of understanding is not common among all high castes of Muslims in Aligarh. The birth of the son is very moment announced by exploding crackers or musketry. This tradition is found among all natives of Aligarh. Among higher castes of Muslims generally it is avoided. Some of the branches of Aligarh 'PATHANS' hold the opinion that the blasting sound of the crackers or gun shot prevents the child from startling at early stages. In this contention they are mistaken as we never find the cracker blasting or gun shot in case of female birth. Women of higher castes of Muslims of Aligarh are of the opinion that more honour, people attach to that house where there are many sons. In the present social conditions of Aligarh the family members of the girls assist

the boys in achieving success in their future career, while the girls are not given any assistance.

During the confinement period a special type of food is served. Small pieces of wheat bread soaked in 'Ghee' (purified butter), and sugar is given in daily menu. This food is given to her for the flow of milk, while in other districts dry fruits are given. It is given to the mother of the baby as long as the baby sucks milk from the breast of her mother. In the beginning month of the delivery the mother of the child is not given meat and all those foods which may cause trouble to the stomach of the child. This process continues till the baby becomes two years old. Except few rich 'PATHANS' of Aligarh no other high castes of Muslims engages wet-nurses to feed the infant, mostly in early stages the child is reared by the goat's milk, On the fourth day of the birth of a son, friends and family members of bride and bridegroom assemble, make noisy rejoicing, women gather and sing songs on drum. All this pomp and show creates additional happiness for the infant's mother. In Aligarh even among such high castes of Muslims, the delivery traditionally takes place inside the home. The ladies of the house and a 'DAI' (nurse) attend her in the hours of peril. They do not allow lady-doctor inside 'ZANANKHANA'. They trust on God and suffer

1. Indian Antiquary : Vol. 25, 1896, P-140.

2. Ila Majumdar : Social Status of Northern Indian women.
Agra. P-25.

patiently, and all things go alright.

On the 9th day the infant is given bath, his or her head is oiled and the fillet thrown aside which is deemed necessary from the first to ninth day. The infant is laid upon a soft beaten cloth, dressed in little clothings, which cannot be said dress as it is a sort of ornamented covering. The infant is wrapped into thin muslin loose shirt, edged and bordered with silver ribands and a small-skull-cap, blanket, robe and sleeping dresses on English pattern are not allowed in nursery of 'ZANANKHANA'. During the whole month the baby is kept in reeling position, except when the mother or nurse receives in her arms for nourishing. Ladies of the house and other children are not allowed to disturb the baby. On the occasion of "CHATTI" the mother is also given bath along with the baby, with the decoction of aromatic herbs and leaves. At this occasion some gift is given to the midwife for her services. Thereafter the mother along with the baby comes out from the 'ZANANKHANA', (the delivery room). At this moment among orthodox Muslims of Aligarh a copy of 'KORAN' is kept in her hand, shutting her eyes, she is brought from her delivery room, there after she looks seven times towards sky. During the development of baby no medical aid is given. Higher castes of Muslims having believe in the natural strength of the baby, they do not give child any modern medicines for vigour and vitality. The above practices among educated class of Muslims in Aligarh is diminishing. The nurse receive the infant upon

a thin pillow of calico which is known in the local language 'GUDRI', which is changed as often it is required. This is the only method introduced among the local Muslims to secure cleanliness and comfort for the infant. In winter season, when the temperature goes down upto 45 and 50 degrees, instead of calico, the quilt of cotton or wedded quilt is used. No other costly warm cloth is used. The orthodox women of high castes of Muslims feel satisfaction with the original customs from the time of Hazrat Ibrahim. The new generation of high castes of Muslims in Aligarh now changing the old pattern of life, mostly they send the expectant girl to Medical Colleges for modern way of delivery. The effect of education has totally modernised them.

After 40 days of the birth of the child, again the mother and the infant is given bath. Prior to this the women is regarded unclean, and no one takes ^{food} with her in the family. Cooper refers, "her food is left at a distance, no one approaches her." On this day the barber is called to shave the head of the baby according to Muslim traditions which is called 'AQIQA'. A goat is sacrificed and the cooked food is distributed among poors. Friends and other relatives

1. Indian Antiquary. Vol. 25. 1896. P-140.

2. Ila Majumdar : Social status of Northern Indian women,
Agra p-5.

from husband's and wife's families are invited. The near relatives and friends bring with them presentations for the mother and the infant. The senior and orthodox family members offer 'TAWEEZ' (amulet) wrapped in silver or gold plates, upon which the verses of 'KORAN' are inscribed in Arabic. It is suspended in the neck of the infant by golden or silver chain. In Aligarh district, no much importance is given to the custom of 'AQIQA'. Among orthodox 'SHAIKHS' and 'SYEDS' the day is regarded as most auspicious.

The birth day of the infant in each family is celebrated each year regularly. For this, local people use term 'SALGIRAH' (the birth day). In Aligarh among well to do high castes Muslims, the function is celebrated on English pattern, the cake is cut and, the friends and relatives enjoy on tea. Among some families dinner is given liberally to the participants. The cooked food is distributed among the poors as they believe that their blessings shall produce benefit on the person in whose favour they are invoked. Among reputable families the infant's nurse feel herself more glad, she is awarded more gifts and money. She is treated as

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1. Sharifi : Qanun-i-Islam 1st ed. P-24 & 36.
 2. Mrs. Meer Hasan Ali : Observations on the Musalmans of India London. Vol. II. P-7-10.
 3. Cooper : 1915, P-132.

the next chief guest due to her selfless services in rearing and nourishing the child. At the age of seven years the boy's circumcisiõn takes place traditionally. When the child becomes alright, there takes place another rejoicing in the family. On this occasion in Aligarh among high castes of Muslims there takes place 'FATIHA' or 'MILAD'. The sweet is distributed among the friends and relatives. In some well-to-do families dinner is given.

The death rites among higher castes of Muslims.

Among higher castes of Muslims in Aligarh when death becomes near, a chapter from the 'KORAN', known as 'SURE YASIN' is recited near the dying man. The chapter deals with death and the Paradise which awaits the true believer's soul in the heaven. As soon as the soul passes away from the body, the mouth and eyes are closed, the corps is covered by some neat cloth. If the death occurs in the night, the dead body, is kept as it is the whole night. The barber or some family member inform the relatives regarding the last rites of the dead man. At the appointed time the corps is given bath and clothed in fresh grave-dress. Thereafter it is placed at once on the bier. The friends and relatives of the dead man takes-up the bier on their shoulders and start

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1. Sharifi : Qanun-i-Islam. 1st ed. P-46-47.
 2. Manucci : Storia Do Mogor P-346.
 3. Ila Majumdar : Social Status of Northern Indian Women.
Agra. P-5-10.

towards the grave yard. The friends and relatives insist in way on sharing the shoulders for carrying the bier upto the grave. They cry loudly, 'THERE IS NO GOD BUT ALLAH', all the way to the grave. Reaching to mosque in the way the bier is laid in its outer court. The mourners wash themselves and join the funeral prayer. From there again the bier is taken away towards the graveyard. After reaching at the grave, the dead body is placed inside it, the head towards the north and the body leaning to the right side, so that the face may be adjusted towards the holy city of 'Mecca'. The grave thereafter covered, and the earth lying beside it is arranged properly. The graveyard man sprinkles water and burns incense. The grave thereafter is covered by a piece of new cloth and 'FATIHA' takes place. In 'FATIHA' from the words of 'KORAN', it is affirmed, " OF EARTH WE MADE YOU, TO EARTH WE RETURN YOU, AND WILL RAISE YOU AT THE DAY OF RESURRECTION".

The high caste religious men among 'SHAIKH', 'SYEDS' and 'PATHAN' believe that the dead man in the grave is visited by two angels, 'MUNKAR' & 'NAKIR'. They ask the dead man regarding his belief upon the Prophet and his religion and his conduct in life. The grave is dug in such a manner that angels when appear before the dead man, he may easily get up and answer their questions. Among the high castes of 'PATHANS' in Aligarh there is tradition of keeping

a tablet of stone in the grave on which the answers of angels' questions are engraved that, the dead man's memory on that occasion may not fail before them. In Aligarh proper among cultured muslims this has been noted that the clothes of the dead are distributed, cooked food is given to beggars. The death pollution is so far recognised that for two days after the funeral no food is cooked in the mourning house, the relations supply food for all the family members. On the third day the prayer and 'KORANKHANI' is done in the nearest mosque or in the house of the dead man. In 'KORANKHANI' all relatives and friends participates. The prayer is made for the deceased soul. Here in Aligarh there is some difference in the performance of this rite. The elder member of the deceased family along with a tray of flowers and perfumes goes to the grave to pour upon it. While in other districts each friend of the deceased along with flowers and perfume go to the grave and read there 'FATEHA', and bless the soul of the deceased. After 40 days, the death feast is given, the idea behind the feast is to offer food to the deceased, this is not admitted by the orthodox Muslims. In Aligarh among well to do classes, each year on the appointed day the cooked food is distributed among the poors and disables.

Mourning in real sense among Muslims is allowed for the widow of the deceased, who must remain in seclusion for four months and ten days. After passing that period she is allowed to marry with any one. During the mourning period

she breaks her bangles and discards bracelets or a nose-ring, until she marries again. Among 'Shia' 'Syeds' of Aligarh, the actual period of mourning is six months, during which there takes place no feast, merriments or music in the house. After that period the members of the deceased family starts their usual way of life. Among 'SUNNI' 'SHAIKH' and 'SYEDS' after the 'TIJA' celebration, usual conduct of life starts in the house. They feel to mourn longer for the deceased is a sin. God gives life and calls the man back on the appointed day.

Events of festivities among higher castes of Muslims.

The higher castes of Muslims celebrate all religious festivals in Aligarh district. They maintain that Islam restricts its believers not to be extravagant. Apart from restrictions of Islam, the higher castes of Muslims have been found organising several feasts on different occasions.. Some feasts take place on the occasions of great rejoicings namely marriage, birth, death etc. Some feasts Muslims arrange in recollections and in mourning and the rest on the occasions of various festivals like Id, Baqraid', 'Shabe-Barat', Prophets . Aniversary', 'Muharram' as well as on the birth days of their other 'Khalifas'.

Crooke, W. : Races of Northern India. Cosmo Pub. Delh.

1973. P- 219-222.

After keeping the fast of one month 'RAMZAN', Muslims all over the district celebrate the festival of 'ID'. It is one of the most rejoicing day which is observed on the First 'SHAWWAL', the 10th Arabic month. It was initiated by the Prophet of Islam in the second year of 'HIJRA' era. It is a festival of thank giving day among the Muslims, who kept fast for the whole month of 'RAMZAN' and remain busy in praying God. This has been noted in Aligarh proper, during the month of 'RAMZAN' both the higher and lower castes Muslims keep fast and regularly attend the five times prayer for the whole month. Thereafter, in the mosques, there are found no rush of 'NAMAZIS'. Orthodox Muslims usually comment, seeing 'HILAL-I-ID' Muslims of Aligarh shall leave the prayer and feel themselves free from the rite of 'NAMAZ'. The festival of ID-UL-FITAR' is maintained here in Aligarh as 'IDUL-SADQA' (of alms). The higher castes of Muslims in Aligarh after the prayer of 'ID', distribute among the poor money or grain according to their status. Those who are educated and aware to the religion of Islam give alms to the needy people or widows prior going to the mosque for the prayer of 'Id' 'NAMAZ'. These people infact act according to the instructions of the Prophet of Islam. The Prophet of Islam loved his community and pressed the well-to-do people to assist their poor brethren that may equally participate in the rejoicings of 'ID'. The practice of giving alms to poor

after the prayer of 'ID' is wrong. Apart from this the charity must not be distributed among several persons. It should be given to only those, who may not afford new clothes for their children for the performance of 'NAMAZ-I-ID'. In Aligarh this has been marked after the prayer people embrace only their relatives and acquaintances. The Prophet of Islam treated all Muslims as his members of the family and greeted poor and rich Muslims equally.

Aligarh being the residence of Mughal nobles and Nawabs, the tradition of feast on the occasion of 'ID' is still in practice among well-to-do classes. On this day among them more rejoicing, show and pomp is displayed. There are certain noble families in Aligarh, which traditionally celebrate the rejoicing of 'ID' by fire-work and banquets up to two days after the 'ID'. In some other reputable families still the tradition of music and dances are performed. Mohd. Yasin in his book, "A Social History of Islamic India", quotes on page 55 from BAHARISTAN, Vol. I. P- 110 as, "When the new
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1. Roe and Fryer : P-306
 2. Pelsaret : P-74
 3. Manucci : Storia Do Mogor (153-1708) Vol.II.
London, 1907 - 1908.
 4. Mrs. Meer Hasan Ali : Observation on Musalmans of India
London. 1832, Vol. I. P-259-82.
 5. Mohd Yasin : A social history of Islamic India
1605-1784 Lucknow, 1950.

moon of 'Id' was seen at candle light, the imperial trumpet was blown and all the fire arms of the artillery were discharged simultaneously --- From the early part of the evening till midnight, the artillery was continuously fired. In its later part, the firing of guns was stopped and its place was taken by big guns," During Mughal regime Aligarh was direct under the influence of Delhi capital, among higher castes of Muslims, on the occasion of 'Id' all rejoicings are still performed traditionally. The ladies of the noble houses still in the old fashion visit the houses of their relatives and friends. The tradition of 'IDI' (nuza) is still in practice. At present in Aligarh generally the elder relatives give 'IDI' to their youngsters. The tradition of presenting 'SIWAIN' (vermicelli) in different varieties is still in practice.

On the 10th of 'ZUL-HAJJA', in the 12th month of Islamic year feast of sacrifice takes place, which is called 'ID-UL-AZHA'. Among Muslims it is a most important festival. The high caste religious Muslims of Aligarh maintain that the sacrifice of goats, cows and buffaloes on this occasion is performed to commemorate the memory of 'HAZRAT IBRAHIM' who showed his readiness to sacrifice his son 'HAZRAT ISMAIL'

1. Mohd Yasin : A social History of Islamic India, Lucknow 1958 P-55
2. Badshahnama of Mohammad Waris M.U. Aligarh Vol.II. P-221
3. Roe & Fryer : Travels in India in the 17th century. London. 1873, P-304.

in obedience to the command of God. On the morning of 10th 'Zul-Hajja' 'SHAIKH', 'SYEDS', 'PATHANS' and other castes among Muslims take bath, wear new dresses, sprinkle perfumes and go to 'IDGAH'(place for common prayer) which is situated out of the skirt of Aligarh. In 'NAMAZ' Muslims of different castes pray together as God has differentiated Muslims not on the basis of caste and creed. As Muslims on this occasion start towards 'IDGAH', they again and again repeat 'TAKBIR' all the way. On return from 'IDGAH', those who can afford, perform the rite of sacrifice 'QURBANI'. The formalities which should be observed on this occasion, the educated class of Muslims pay no attention to it. It is said during the regime of Emperor Akbar as well as Aurangzeb in Aligarh proper, the 'KAZI' in the presence of King used to recite the name of their ancestors and used to handover the sword to the king to sacrifice the animals. In reward of the same, the 'KAZI' was awarded a rich 'Khilat' in seven pieces of cloths. After the prayer outside the mosque, camels were made ready for the sacrifice. Slaves were deputed on the places of sacrifices to distribute the camel's meat among themselves. According to old traditions of Aligarh the Nawabs and landlords still celebrate the rite of sacrifice with great zeal. Their ladies on this day dress themselves in their costly

1. Maasir-i-Alamgiri of S aqi Mustaf Khan. Eng. Tr. by
Sir Jadunath Sarkar. Calcutta. 1947.
P-18,25,36.

attairs and jewelleries and receive the visitors. The children specially enjoy with their sports and amusements. All seems happy and chairful and enjoy on the feast of meat given by their relatives and friends. The whole day the beggars and alms-receivers go door to door to receive the meat. This is wrong practice in Aligarh. From the Islamic point of view one portion of the sacrificed animal should be distributed among the neighbouring poors or the same should be given to those who could not afford to perform the rite. The second portion should be distributed among the relatives and friends. The last one, third, should be used by the sacrifice himself. On this day in the evening generally there takes place feast among all higher classes of Muslims in Aligarh. The rite of sacrifice is celebrated upto three days and people enjoy upon meat dishes of different varieties.

Apart from 'Id' and 'Baqraid' festivities Muslims of Aligarh each year celebrate the tragedy of 'KARBALA' which brings to an end all the happiness of the new year according to Islamic calander year. Like other districts, in the month of 'MOHARRAM' all the castes of Muslims of Aligarh equally celebrate the martyrdom of 'HAZRAT' Husain. The 'SHAIKH', 'SYEDS' and 'PATHANS' of Aligarh conduct 'FATEHAKWANI' and bless the martyr who shed their blood in the battlefield of 'KARBALA' in the cause of Islam. The higher castes of 'Sunni' Muslims treat as heresy (Bidat) to shed tears and beat chests on this occasion as Islam prohibits to mourn longer for all

unforeseen happenings, which is in the hands of Almighty. The 'SHIA' Sect of SYEDS in Aligarh proper as well as in Tehsil Atrauli devote their time during the ten days of 'MUHARRAM' in 'MARSIAKWANI', weeping and chest beating for the martyrs of 'KARBALA' as well as for Imam Hasan and Husain. Monsurate says that, "during the 'MUHARRAM' the Musalmans keep fast for nine days, only eat pulse, and on certain of these days some of them publicly recite the story of the sufferings of Husain and Hasan from a raised platform and their words stir the whole assembly to the lamentation and tears. At the end of the festival, funeral pyres are erected and burnt one after the other. The people jump over these, and afterwards scatter the glowing ashes with their feet, mean-while they shirk HASAN HUSAIN with wild and savage cries." Mandelslo, who saw the 'MUHARRAM' festival at Agra, narrates that, "There are carried about the city, coffins covered with bows and arrows, turbans, Scimitars, and garments of silk, which the people accompany with sobbing and lamentations---- Some among them dance at the ceremony, others strike their swords one against the other, nay, these are those who cut and slash themselves, so as the blood comes out in several places, wherewith they role their clothes, and by that means represent a very strange procession. Towards night they set

up several figures of men, made of straw, to personate the murderers of those saints, and having shut a great many arrows at them, they set them on fire and reduce them to ashes."

Mohammad Yasin, the author of 'A Social History of Islamic India', comments on page 58 that the above custom of burying 'TAZIA' as well as the celebration of MOHARRAM as festival resembles from the 'RAMLILA' of the natives, who burns the effigy of 'RAVAN' during the 'DASHAHRA' festival. The scene as presented above is really an exaggeration and it is not performed as narrated above in district Aligarh. The adherents of HAZRAT Imam Husain mourn in their houses during the ten days of MUHARRAM. On the 10th day 'ASHRA' the procession along with 'ALAM' and 'TAZIAS' together with reciting 'MERSIA' and 'MATAM' proceeds towards the 'KARBALA' situated at the out skirt of the city Aligarh. In memory of the martyrs at the 'KARBALA' in hot desert of Arabia, every cultured Muslim on this occasion distribute 'SHARBAT' in abundance. In Aligarh proper most of the charitable people spend large sum on distributing milk. The thirsty people quench their thirst on the way of procession. It is called in the local language the arrangement of 'SABEEL'.

In Tehsil 'Jalali' on the first day of MUHARRAM members of 'Shia' community, early in the morning go to 'IMAMBARAS' and to the houses of their friends and relatives for paying 'ZIARAT' of 'TAZIA' which is set up in the memory

of Hasan and Husain. There are several 'IMAMBARAS' in which 'Tazias' are kept made of silver, down to ordinary wood. Some 'Shias' have it made of ivory, ebony, Sandal wood etc. The mourning members assemble during these ten days of 'MUHARRAM' in their personal 'IMAMBARAS'. In these assemblies the episode of 'KARBALA' is narrated in a very attractive manner, at the end they begin to lament and groan. At the end of 'MAJLIS' some sweetmeat or 'SHARBAT' is distributed among the audiences. In trays^{of} 'Pan' and cigarettes are presented to them. During the ten days of 'MUHARRAM' the process of 'MAJLIS' and 'MATAM' continues, sweetmeats, 'SHARBAT', and tea is lavishly distributed. In 'Jalali' 'Shia' ladies celebrate 'MUHARRAM' with great zeal and honour. The grief and lamentation reflect by them are far greater than the other sex. As they perceive the moon of 'MUHARRAM' they set aside all luxuries of life, sleep on the floor, avoid luxurious food, leave chewing of 'PAN'. They set aside all their ornaments, the locket, bangles, nose-nut etc. Their hairs remain ten days un-oiled and ungroomed. They wear black or green colour dresses. The 'Sunni' Muslims though mourn during these days but not to the extent of 'Shia' sect of Muslims.

The festival of 'SHAB-i-BARAT' is observed by the Muslims on 14th night of the month of 'SHABAN', the 8th month of the Islamic calendar year. In Arabic it is called 'LAILAT-UL-BARAT', the night of record. On this night in Aligarh the

faithfuls of Islam either recite 'KORAN' or remain busy in prayer whole night. They believe that the lives and fortunes of the mortals for the coming year are fixed and registered in the heaven. The common Muslims in Aligarh celebrate the festival of SHABI-BARAT with great enthusiasm and merriments. Among higher castes of Muslims sweetmeats, 'Halwa' of different varieties are prepared. Upon the same there takes place the offerings of Prophet and his colleagues. Apart from this the same is offered to the dead souls of the ancestors and other family members. On this night extensive illumination is made in the houses as well as the mosques. The tradition though exists still but, in Aligarh there are few mosques in Mohalla 'Upper Coat' which are illuminated. Instead of devoting towards religious observations children play with fire-work and crackers. The grown-up people also take part in playing with the fire-work and in exploding huge cracker. How this tradition adopted by Muslims specially when the festival is meant for prayer and blessings to the deads of the family members. The 'LAILAT-UL-QADAR' night is regarded as mysterious night. Among higher castes of Muslims in this district Aligarh, the rite of prayer is coming on from the time of Emperor Shahjahan. He was more religious and used to spend his night in vigil and prayer. The effect of same,

Mrs. Meer Hasan Ali : Observations on the Musalmans of India.
London, 1832 Vol. P-40-46 & P-31-39.

more or less was upon his subjects. During his life time in this area people had firm faith that the fate of every man is fixed in heaven and whatever misfortune come upon them is registered in the 'book of life' maintained by angels in the heaven. Those who desire to retain their health, life, prosperity or any other blessings, and want to get escape from sickness, sorrows, adversity and death, in short to get rid of from different kinds of problems during the year, all on this night are noted in the heaven against each of the individuals on the earth. The high castes elderly devote themselves in begging reprieve from Almighty the whole night on this day. The 'Shia' sect of Muslims attach more importance to this night as they maintain 'SHAB-I-QADAR' night as the night of birth anniversary of 'Hazrat' Imam Mehdi. They also treat the night of martyrdom of Hazrat Imam Husain and Hasan. They walk round the ground of their apartments and pay 'salam' to the Prophet and Imams the whole night.

The Muslims of 'UPPERCOAT' in Aligarh celebrate the birth anniversary of Prophet Mohammad more rejoicingly each year.

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1. Pelsaret : P-75
 2. Roe & Fryer : P-306-307
 3. Jafar Sharifi : Qanun-i-Islam. ed. by Crooke P-203
 4. Tuzk-i-Tahangiri or Memoirs of Jahagir by Rodger and Beveride. London 1909, P-22-94
 5. Mohd Yasin : A Social History of Islamic India. Lucknow 1958, P-58-59

year. A large sum is collected for conducting 'MILAD' in front of city mosque. There takes place huge gathering attended by reputed 'Ulemas'. The 'Ullamas' believe that our Prophet Mohammad born on the 12th of the 3rd month of 'RABI-UL-AWWAL' and on the same day he left the world for heavenly abode. Higher castes of Muslims all over the district, the first 12 days of this month celebrate 'MAULUD' or 'MILADUN-NABI'. Some Muslims celebrate his death anniversary which is called 'URS'. The death anniversary of Prophet is known as 'BARAWAFAT', the word 'BARA' means twelve and 'WAFAT' means death. In comparison to other districts of Uttar Pradesh in Aligarh the death anniversary of Prophet is celebrated in a very simple way. Some Muslim read 'FATIHA' on sweetmeats, some on cooked food and some on ordinary 'BATASHA' and distribute in the name of Prophet Mohammed among the relatives and friends. On the occasion of 'MILADUN-NABI' in Mohalla 'UPPERCOAT', Aligarh, the rite of 'FATEHA KHANI' takes place in huge gathering, sweetmeats are abundantly distributed among the participants. Similarly on the death anniversary of Prophet among rich families of Aligarh, varieties of food is prepared, 'FATIHA' takes place and the food is distributed among the friends and relatives. Among well-to-do Muslim families on this day friends and all neighbouring people dine together. In such

Mrs. Meer Hasan Ali : Observation on the Musalmans of India.
London 1832, Vol. I. P-300-303
Mohammad Yasin : The Social History of Islamic India
Lucknow, 1958. P- 60-61.

gathering there prevails mixed feelings of joy and sorrow both. In Aligarh district the practice of celebrating the birth anniversary of Prophet Mohammad is coming on from the times of old sages, who came to this area to propagate Islam. The muslim saints during these days used to offer cooked dishes of food and sweets in the name of Prophet and used to invite other pious Muslims at the feast for the discussion upon the Prophet's life and work. On this occasion other 'Ulemas' and 'Shaikhs' used to gather around them to take inspiration from them. Some of the higher castes of muslims of Aligarh hold the opinion that the tradition of 'MILADUN-NABI' started here from the time of Emperor Akbar who used to organise 'MAJLIS-I-URS' on 12th of 'RABI-UL-AWWAL' each year. The group of learned men and 'HAFIZS' by reciting 'KORAN' and quoting from it used to cast light on the virtues, character and achievements of Prophet Mohammad. The situation has gone changed now. People here now celebrate the function in an ordinary way.

II. MARRIAGE RITES AMONG CONVERTED MUSLIMS OF ALIGARH.

Among 'NAUMUSLIMS' of Aligarh marriage rites are performed generally according to 'SHARIAT' of Islam, besides this there takes place all those ceremonies which are performed among higher castes of Muslims like 'SARCHUK', 'MEDHI', and 'BARAT'. The city 'Kazi' is invited to solemnise the 'NIKAH' ceremony even then, there have been noted certain

fictitious practices which are still prevalent among them being influenced by their original Hindu mythology. The LALKHANI MUSLIM BADGUJARS of Aligarh originally related to the Rajput stock, they feel still themselves superior to the different castes of Muslims in Aligarh. They are very rigid in giving their daughters among Muslim families other than the castes of 'SHAIKH', 'SYED' and 'Pathan'. They prefer to marry their daughters among their own converted 'Badgujars'. If any how it becomes not possible, they try to settle the marriage among high castes of 'PATHANS' like 'SHARWANI', 'LODI', 'SURI', 'KHATAK' etc. The high castes Muslims being conscious of their purity of stock hesitate to mingle among converted Muslim LALKHANI BADGUJARS. Towards this end both, high castes Muslim and converted BADGUJARS go against the Islamic laws. It is their own whims, Islam permits to celebrate marriages among the believers of 'ALLAH' and His Prophet Mohammad. The LALKHANI Muslims of Aligarh are generally rich landlords. They prefer to enter into marriage contracts of their equal status Muslims. The 'SHARWANI' Pathans of Aligarh are also rich landlords, their relationship is found in this district among 'LALKHANI'. Sometime 'LALKHANI' Muslim Badgujars settle their sons and daughters marriage among their non-converted brethren. In view of these consequences, a 'SYED' or 'SHAIKH' prefers to marry their daughters among other castes of Muslims, instead of entering into relationship with LALKHANI BADGUJARS. Apparently they adhere to Islam but, on the occasion of marriage

according to their old traditions painted upon their door the image of 'KAHARIN' (a female bearer). They worship her image, as she blessed their ancestors in exterminating 'MEWATIS' from the district Aligarh. Apart from this their women still worship their family deities, believe in pomp and show when 'BARAT' reaches to their doors. They perform all those rites before the bridegroom which is traditionally celebrated among Hindus. Among them there is still dispute regarding the inheritance. Most of the Muslim Badgujars of Aligarh believe in Hindu inheritance code and do not allow the share of daughters in their property after marriage. The basic cause of hatred of high castes Muslims with them, that they believe in horoscope and engage Brahmans to find out auspicious dates for marriages and other business transactions. They do not depend upon 'ALLAH' like other Muslims of Aligarh. They lead still Hindu traditional way of life and remain conscious about their old 'DEVI' and DEUTAS'.

The 'BHANDS' of Aligarh marry their daughters at the age of 12 or 14 years. This is the polygamous Muslims caste, they marry several women during the life time of the first wife. Being uneducated and converted to Islam they do not adhere to Islamic rules. Among them widow marriage is allowed. They marry her with a man of her own choice, within or out of the caste. The Muslim converted 'BHAND' are very rigid and still retains several old Hindu practices among

them. Traditionally they do not marry a divorced woman within their own caste, provided her divorce had taken place on caste and customs of the clan through the tribal council. Apart from this the other marriage rites take place on the basis of Islamic laws. As Muslim 'BHAND' male and female both dance and sing, mimic, cut jokes, Muslims of other castes in Aligarh hesitate to marry among them. Their women in the society hold no respect. Their women do not believe in chastity, from early stages their daughters cultivate friendship with the men of other castes. Apart from all religious bindings, among them there is found no religiosity. The fictitious believe upon Hindu godlings, and the practices of their Hindu neighbourers are dominating upon them. On the occasion of marriages country made wine is served to the guests. The Muslim BHAND families which avoids illegal customs but other family members raise objections and compells them to perform all the formalities of the tribe.

Among converted 'BHAT' Muslims there are found mixture of Hindu and muslim marriage rites. The Muslim 'BHATS' of Aligarh on the occasion of marriages engage 'Pandits' to find out the auspicious dates for the ceremony. According to Hindu tradition collect the secret earth which is called 'MAT MANGAR' and erect a marriage shed. According to Hindu tradition they allow the bride and bridegroom to perform the usual circumambulation. After performing all these traditions, they invite the 'KAZI' to read the 'KHUTBA' of 'NIKAH' to

solemnise the marriage according to Islamic rites. Their mixed Hindu, Muslim traditions create confusion among other castes of Muslims. Their relationship is seldom found among other superior castes of Muslims of Aligarh.

The Muslim 'BHARBHUNJAS' are known in this district as 'BHUIJ' or 'BHURJI'. This is the 'NAUMUSLIM' caste of grain parchers. Among them there are found several branches and each of the branches are endogamous. Each of the branches practice the ordinary rule of exogamy. Among them traditionally marriages take place in paternal and maternal line of generation. Among them still there are certain branches, which bear no firm faith in Islam and avoid the marriage of widows. The Muslim 'BHARBHUNJAS' who allow the marriage of their widows arrange 'SAGAI' on the Hindu pattern of marriage. Among rich 'BHARBHUNJAS' the 'BARAT' procession with pomp and show passes through the streets. The musicians and dancers display their arts on one side and on the other side fire-work men exhibit their fine art. The bridegroom upon a decorated horse in bridal dress when reaches to the house of bride. The mother of the bride receives him and perform varied customs which are prohibited in Islam. The 'KAZI' is engaged to celebrate the marriage functions but the rest customs are performed on the line of Hindu traditions

Similar is the case of Mohammadan 'BHATYARAS' Hindu and Muslim both rites are performed among them on the occasion of marriages. In district Aligarh among them there are found two branches 'SALIM SHAHI' and 'SHER SHAHI'. Both the branches are endogamous because the women of the latter branch bear no good reputation. Dr. Buchanan says, " Many of the women, by no means the greater part, refuse no favour to liberal customers." Foster is of the opinion, " The stationary tenants of the Serauce(name of the place) many of them women, some of them are very pretty, approaches to travellers on their entrance, and in alluring languages describe to them the varied excellences of their several lodgings." The tradition of levirate is common among them but, it is not compulsory for the widows. Being converted Muslims they follow the ordinary rules of divorce and inheritance. Regular marriages like other castes of Muslims seldom takes place among them.

This has been noted among Aligarh 'CHURIHARAS' that they settle the marriage of their sons and daughters at early ages between five to ten years. Marriage among them is performed through varied traditions, against Islamic traditions. The marriage of young male, female takes place

Crooks, " : The Tribes and Castes of North West India.
Cosmo Pub. Delhi 1974. Vol.II P-13-15, Vol.II.
P-20,25,29 & 34-36. Vol.II.P-207-11 & 203-32.

through the custom of 'CHARAUHAS'. Under this custom the bridegroom goes in procession to the bride's house and all marriage rites are performed there. This practice is common among poor 'CHURIHARAS' of Aligarh. The widow marriage among them takes place through the custom of 'SAGAI'. The 'NIKAH' is read by 'KAZI' in usual form.

In case of adultery or disobedience of husband, divorce takes place through the tribal council. When the husband divorces his wife he pays Rs.3.50 to tribal council as fee. The rule of succession among them is governed by Hindu code and partially by Mohammadan law.

The 'DAFALIS' of Aligarh do not marry among the families of saints. They practice the law of exogamy. Divorce among them also takes place through their tribal council. Divorced person is allowed to marry in the tribe, provided the divorce had not taken place against caste and customs of the tribe. Among them generally the Molvi reads the 'NIKAH'. The unique custom against Islamic tradition is that 'Pandit' decides the auspicious date of marriage. This has been also noted that poor 'DAFALIS' who are unable to afford the marriage expenses, depart their daughter beforehand with their husbands. The ceremony which they can afford, is performed at the house of the bridegroom. Traditionally the 'DAFALIS' in the night of wedding make 'RATJAGA', their women spend whole

night in preparing 'GULGULA' and other sweets. The same early in the morning offer to God and Prophet as well as to spirit of ancestors of the family. The same is distributed among the kinsmen. The 'BARAT' starts for the bride's house on the music of 'DAFLA'. The 'BARAT' in the way some where stops and the bridegroom's father sends marital dress from there for the bride. Thereafter again 'BARAT' takes start and approaches to bride's house. There the 'NIKAH' ceremony is performed and the marriage feast consisting on sugar, rice and curds is served. The bride's father at the time of departure of 'BARAT' in a basket containing vessels, grain and other articles, which he could afford to give in dowery, presents to the bridegroom's father. Next day at the house of bridegroom 'DAWATWALIMA' takes place consisting of bread and meat. After the feast 'Ganges Puja' is performed, rice, sugar and curds are offered to 'GHAZIMINA'. The same is distributed among those who attend the feast.

The 'Dhunas' of Aligarh belongs to the 'Sunni' sect of Islam but up till now they have retained among them their old traditions. Like other converted castes of Muslims they perform the custom of 'MATMANAGAR' and celebrate 'RATJAGA' on the occasion of marriages. The bridegroom when approaches to the bride's house, he is checked at the main entrance and kicked with stick. Thereafter he is taken away to the marriage pavalion and placed upon a 'QALEEN' and 'GAOTAKYA'. At that

time a 'KAZI' reads 'NIKAH' in Muslim fashion. The poor 'DHUNAS' usually engage Molvi or 'Dafali' to solemnise the 'NIKAH' ceremony. The rich 'DHUNAS' of Aligarh arrange feast, which is called 'SHADI-KA-BHAT' and the poor arrange only cold drink 'SHARBAT'. The bridegroom when returns along with bride, he arranges feast for all the kinsmen, consisting upon rice and 'urd-ki-dal'. After that on some auspicious day the pair goes to the riverside and offer sweetmeat to 'SHAH JAMI'.

The custom of birth, death and festivities among converted Muslims :

During the prignancy among 'DAFALIS', 'JULAHAS', 'LOHARS' some different types of customs are performed. Among 'DAFALIS' a black cord is tied to guard the expectant mother against the charms of evil spirits. Among 'JULAHAS' no such customs are performed. Similar is the case with the 'LOHARS'. Among 'DAFALIS' when there happens delay in delivery, the washed water of a sword is given to drink to the expectant mother. The same is offered by man with his right hand. When the delivery hours reaches at its peak, a midwife "CHAMARIN" is called to attend her. She assist the prignant woman and provides the medical aid. After the

Crooks, W. : The tribes and castes of North West India
Cosmo. Pub. Delhi. 1974. Vol. II. 239-43,
250-55, 288-89 and Vol. II P-10-12
Vol. III- P-372-81 & 485-93
Vol. IV P-40-45

delivery, from the next day of it, there comes barber's wife to attend her. In Aligarh there is no tradition that barber's wife manage the infant's mother. There are certain women who perform such duties. Against the traditions of higher castes of Muslims, among 'DAFALIS' it has been noted that on the 13th day of delivery, the mother of the infant starts cooking and attending all domestic jobs. On the 12th day the custom of 'BARHI' takes place. On this day the kinsmen are feasted upon 'urd' pulse and meat with the rice. At the end of the feast sweetmeat is offered to 'GHAZI MIAN' and the same is distributed among all invited persons. The child when becomes one year old the father and mother take him to the river Ganges, in the month of 'BHADON' or 'MAGH' according to Hindu calendar year. At the river side the mother of the child makes a paper boat, puts into it flower, little lamp, sugar, bread and betel leaves and floats it down in the river stream. The tradition among them coming on from their early days at par to Hindu religion, "GANGA PUJA". At the age of seven years the circumcision of the male child takes place, on the occasion of 'BAQRAID' or 'MUHARRAM'. The friends and relatives on this occasion are invited and the child is given bath, dressed into new clothes. The boy then taken away to the mosque. On his return from the mosque, he is given a dose of 'MAJUN'. As narcotic begins to take effect 'PHUPHA' (father's sister's husband) takes the boy into his arms and sits

on a stool facing towards West. The barber then performs the operation, invoking God and Prophet. After the operation the father of the boy awards barber a turban, a 'lota' and the circumcision fee. The participants according to their status drop coins into the cup of the barber. After the performance of all customs, the feast consisting of bread and meat is given to all. On the 8th month of pregnancy among 'HALWAIS' a ceremony called 'ATHWANSA' is celebrated. On this occasion the wife and husband are dressed into new clothes. In the laps of pregnant woman there are placed five kinds of sweets and five kinds of fruits. Their customs of delivery resembles to 'DAFALIS'. Among 'HALWAIS' the custom of hair shaving (MUNDAN) takes place at the age of five or six years, while among 'DAFALIS' on the 9th day of the delivery. Among 'HALWAIS' of Aligarh the rite of 'KANCHEDAN' is performed equally both in the male and female issues at the shrine of some local saint. Those who are rich 'HALWAIS' make pilgrimage to 'GHAZI MIAN' or the 'Dargah of Khwaja Mo'in-ud-Din' Ajmer. This is the unique tradition which differs than other converted Muslims of Aligarh. In comparison to 'DAFALIS', among 'JULAHAS' when the delivery becomes difficult, the woman is given breathed water by a 'Molvi'. The rest rites of delivery among them takes place in the manner of 'DAFALIS' and 'HALWAIS'. Among 'JULAHAS' before the delivery room the fire is lit about twelve days. Among them on the 6th day the mother and the infant is given bath. On the 12th day the whole house is washed and the pots in which the infant's mother is given

food is changed. On the occasion of bath there takes place rejoicing. Singing and dancing by the meanial castes of women. All family members are invited on feast, and served bread, rice and parched grams. Like higher castes of Muslims among 'JULAHAS' after 40 days the mother and the infant again given bath and the clansmen are invited on the feast. The 'JULAHAS' of Aligarh perform the ceremony of circumcision of the male child between the age of 5 years, in the month of 'RAMZAN' or 'BAREPIR' according Muslim calendar year. The circumcision operation the barber performs in the manner of 'Dafalis' and 'HALWAIS'. When the operation heals up, the boy is bathed again and taken away to the mosque in new dress. Thereafter the clansmen are feasted. The tradition of delivery among 'LOHARS' differs than the above referred Muslim converted castes. Among them on the third day the mother of the child leaves the 'ZANANKHANA' and rite of taking bath and changing dress is performed. The mother of the child the moment comes out from the 'ZACHAKHANA' the maternal uncle of the child holds arrow and bow in his hands. On the 6th day like 'JULAHAS', the mother and the child are given bath. In their local term the tradition is called 'CHATTI-KA-NAHAN'. On this day among converted 'LOHARS'

Crooks, W. : The tribes and castes of North West India.
Cosmo. Pub. 1974. Vol.II. P-239-41
P-481-88, Vol.III. P-69-71.

traditionally 'BIHI MATA' is worshiped. The moment the birth of the infant takes place, the image of 'BIHI MATA' is made on the wall by 'GHI' (purified butter). On the 6th day the image is rubbed of by offering cakes, flowers etc. After some time the mother of the child worship the goddess again to receive her blessings for the destiny of the child. On this occasion the child is dressed in fine garments. On this occasion the whole house is purified and the sacrificial fire is lit. All the family gods are worshiped and child's name is decided.

Among converted Muslims of Aligarh, like marriage and birth, there are found varied types of customs on the death of their relations. Among higher castes of Mohammadans an special arrangement is made towards the preparation of the dead man for the judgement day. Among certain converted Muslims if there occurs the death of a woman in a state of pollution or in child birth, they are buried according to Islamic rites, even then, among their kith and kins there remains doubt that she may not turn into dangerous ghost. Therefore they offer several sacrifices in her honour. Among lower converted Muslims, some burn the face of the corpse, or pour Ganges water, apart from performing Islamic rites, being accustomed to their old traditions. Among converted Muslim 'BHAR³₂ BHUNJAS', 'DAFALIS', 'DHOBIS' and 'DHUNAS', just after the death the corpse is taken out from the house and kept in open space. Their aim behind it is this that the house may be free from the death pollution, secondly they hold opinion that in open air the soul can easily get out from the body. Apart from it, they want to keep house free from the attack of evil

spirits. Among some converted Muslims the chief mourner gives bath to the dead body. In Islam, wailing on the corpse is prohibited but in almost all higher and converted families people bitterly weep beside the corpse. The widow of the dead since then dress herself only in white clothes. The converted Muslims who are still under the influence of their old family traditions, the clothes and other articles used by the dead man, they regard as infected, and they offer it to the BRAHMANS. The converted Muslims commemorate the death of the dead each year and distribute cooked food among the pious and beggars. The burial rites among all of them is performed according to Islamic rites. On the bier the dead body is taken away on the shoulders by the friends and the relations to the grave-yard. The burial rites are performed on the pattern of higher castes of Muslims.

The converted Muslims of Aligarh celebrate both Hindu and Muslim festivals. Apart from it they participate in the 'URS' of Muslim saints. It may be commented that due to lack of knowledge and faith, they do not perform all those rites of 'RAMZAN', 'IDUL-FITAR', 'IDUL-ZUHA', 'MUHARRAM' at par to the higher castes of Muslims, but having faith in Islam, they observe all the above festivals regularly. They do not go into the depth and aim and object of the festivals but copy them in their traditional way. They treat 'MUHARRAM' as a festival but do not show grief and lamentation- In villages late in the night they recite 'MARCIA'.

On the occasion of 'IDUL-FITAR', they wear new clothes, go to 'IDGAH' and participate in the 'NAMAZ', but do not know aim and objects behind it. Simply celebrate it with great rejoicing. Similar is the case with the 'ID-UE-AZHA'. They sacrifice the animals and distribute the meat among the poor but bear no knowledge regarding the aim behind the sacrifice of animals. Most of them maintain to shed the blood of animal is sin, only take part in prayer being a member of Muslim community. On the occasion of 'BARAWAFAT' they engage some^{one} to read the 'MILAD'. They bear no knowledge regarding the celebration of 'SHAH-I-BARAT', the 'Night of Record'. They enjoy with the different varieties of 'HALWA'. They call their friends and relatives on this night and offer them the same. Thereafter enjoy with the fire-works and crackers. They spoil lot of money on crackers and feel themselves satisfied that they contributed much towards their new religion of Islam.

The converted Muslims still to perform various formalities of Hindu religion. Most of them bear firm faith in heavenly bodies which led them to celebrate festivals, which takes place according to the lunisolar months in Hindu

Crooks, W. : Races of Northern India. Cosmo Pub. 1973
P-215-222

Buck, Major C.H. : Faiths, Fairs and festivals of India.
Calcutta. Thacker, Spink Co. 1917. P-183-194

calendar year. Accordingly in the month of 'MAGH', they celebrate the festival of 'BASANT PANCHAMI' or 'MAKAR SANKRANT'. On the pattern of their ancestors, they worship 'JAGDHARTI' the goddess of spring. Their women sing 'VASANT RAG' or spring song. They wear yellow clothes to represent the appearance of spring crops. In the month of 'PHALGUN', they celebrate the festival of 'HOLI'. Most of the converted Muslims in proper Aligarh have been marked lose all their sense of respect. They use foulest language. In the month of September converted Muslims residing in villages celebrate the festival of 'NAGA PANCHAMI'. In the company of their co-religionists they worship the chief of the reptile race. They offer milk, grain and other articles to the snakes. Early in the morning people make clay model of snake or if there is a temple devoted to Nagas people go there to worship. In the month of 'BHADON' they celebrate the birth day of Lord Krishna, which is occurred in the midnight of 8th 'BHADON'. Most of the converted Muslims in different Tehsils of Aligarh worship all the family members of Lord Krishna. The clay image of the infant Krishna swing in cradles and they worship on this day. Hindu and Muslims both take part whole heartedly in the festival of 'DUSSEHRA', they observe it that 'RAMA' gained his victory over 'RAVAN'. Most of the ignorant Muslims in villages make little figure of 'DURGA' of cowdung, it is highly decorated

1. Buck, Major C.H. : Faiths, Fairs, and Festivals of India.
Calcutta. Thacker, Spink Co. 1917-
P-81-88 & 93-102.

and placed on the walls of the houses offerings of barley is made before it. On the 8th or 9th day, it is thrown into a river or pond in the rejoicing mood of victory. The festival of 'DIWALI' is more rejoiciously celebrated by them. Among Hindus and converted Muslims, there have been noted slight differences in its celebrations. The orthodox Hindus assert upon its religiosity but the converted Muslims only enjoy on this occasion. They remain occupied in drinking and gambling upto three days. They hold opinion that moral aim behind the festival is to achieve 'LAKSHMI'. Therefore they whole heartedly depute themselves for gaining wealth through gambling. The converted Muslims in greater number visit the shrine of KUTUB-UD-DIN at Delhi, SAYED SHAH ZAHUR at Allahabad, KHWAJA MOEN-UD-DIN CHISHTI of Ajmer, the shrine of GHAZI MIAN at Bahraich, MAKANPUR at Kanpur. The expenses and the trouble of long journey, expresses that how much they love saints. At their shrines they perform certain ceremonies and receive offerings from them. Great respect are shown by them to these saints. They contribute huge amounts towards the maintenance of tombs. On the occasion of their 'URS' they assist financially as well as contribute grain at the shrine of KHWAJA AJMERI, SAHIB, MIAN OF MAKANPUR and Ghazi MIAN at Bahraich.

Buck, Major C.H. : Faiths, Fairs, and Festivals of India.
Calcutta. Thacker & Spink. 1917.
P- 210-218

CHAPTER - V

ISLAMIC ETHICS AND OBSCURANTISM AMONG LOCAL
MUSLIMS

In Hindu religion there is social hierarchy, birth alone determines an individual's status within the hierarchy. While Mohammadanism propagates a straight, natural law for the people to follow. There is no perplexity and ambiguity in it. The obscurantism found among the different castes of Muslim in District Aligarh is due to the impact of of Hinduism upon Muslims, where a large section of Muslims are the descendant of the converted Hindus.

The teachings of Prophet of Islam, contrary to Hindu Philosophy, invites all men to follow a straight way, that they may not be corrupted consciously or unconsciously by their fellow men. Free people having natural bent, unbiased mind, inspired by the Prophet, could themselves judge between Good and Evil. The 'Shariat' (holy law) is built upon the sacred teachings of Prophet Mohammad. These teachings are conspired exclusively of the knowledge and commands revealed to the Prophet by God, and are preserved to this day in the Holy Koran and the Traditions.

Prior I discussed regarding the misbelieves and obscurantism prevailed among the local Muslims, it is essential here to cast light upon the fundamentals of Islam, without which one cannot easily deduct right and wrong done by the

local Muslims. The basic principles of Islam are summarised in the second chapter of Holy Koran. God revealed in His Holy Book, "no doubt Koran is for the guidance of pious people, who believe in the existence of God, observes prayers and distribute alms out of what the God has bestowed upon them, bear firm faith upon His verdicts which He revealed upon people before them as well as treat correct all those words which has been forecasted by Him for onward life."

I am not here concerned to explain the philosophy of Islam, I am concerned to explain broadly the tenets of Islam, the observance of which is a must for its adherents. The tenets of Islam can be divided into two parts, Believe and Practice.

Said the Prophet of Islam, "God does not accept belief, if it is not expressed in deed, and does not accept deed, if it does not conform to belief."

The belief consists of Truth and we cannot understand it independently. To believe upon those truths is an essential condition of faith. These truths are doctrinal part of Islam, their importance is fundamental. The second part 'Practice' which is consisted of practical instructions regarding human life and behaviours. It deals with the does

Turner, A.C. : Report on the census of United Provinces of Agra and Oudh. Vol.18 of census of India, 1931. Allahabad. 1931. P-535

Mirza Abul Fazal : Faith of Islam. Hyderabad 1949. P-2 & 3.

Ameer Ali, Syed : The Spirit of Islam. London 1946. P-137-38.

and does not of individuals and their social existence. The practical part is further divided into number of subdivisions like worship, morality, social conduct, right and duties, culture and civilization, defence, support and propagation of religion, and politics and government. Islam is a complete code of life, it covers the different aspects of human life.

In the terminology of Islam 'Belief' means to believe upon Prophet Mohammad, acknowledge him as God's Messenger, who explained to us the commands of God, which was beyond the range of our intelligence and understanding. In addition to this, to affirm what was communicated by Prophet were the verdicts of God, as well as accept Islam as Divine Religion. Thus it become essential for all the true believers of Islam that they treat all things true which explained Prophet to them. By rejecting even one of them he will cease to be a true Muslim. For instance, having believe in Prophet Mohammad, in the oneness of God, His revelations in the Koran and the Traditions, if one by his reasons do not agree with the Last Day, Heaven and Hell as told by Prophet, he cannot be regarded as a true Muslim.

1. BELIEF.

A. EXISTENCE OF GOD :

Belief in the existance of God as the creator, Protector and Preserver of the Universe is the axis around which the entire world of faith revolves. The scriptures and other religious documents all over the world denote that faith in God has existed in all the corners of the world from its earliest days. This is an accepted fact that the

world was brought into being by some power which was above all. Towards this end the Prophet of Islam explained that the existence of God was related to inner consciousness of man, to his reasons and not to his weakness or his credulities. The Koran too, has adopted, more or less the same attitude in this respect. In brief it can be asserted that the existence of God is not a matter of opinion.. Belief in God is grounded in the nature of man. It is rooted deep in his soul. If all over the world there would not be the majority of believers, the atheism would have dominated the heart and mind of the common people. People visualise in their hearts that God alone is the creator, the Preserver and the Sustainer, He alone grants children and deals with the life and death, health and sickness, poverty and riches. In short things which happens in this world is at His bindings and His doing. All are dependant to Him. He is dependant to no one. Muslims naturally neither worship anyone besides One God nor turn their faces from His in the hour of trial.

Koran indicates the above, "There is no God except He, The Living, The Self-Subsisting, Ternal." (His life alone is His, the other are alive by His grace, their lives are

Naomani, Mohd. Manzoor : Islamic faith and practice. Trns.
from Urdu by Dr. Mohd Asif Kidwai. Nadwatul
Ulema, Lucknow. 1969. P-1-11.
Koran : Ayat-ul-Kursi.

transient, His eternal-Self is sustaining and preserving the Universe).

The most repugnant to God is to ascribe plurality to Him. The true Muslims must have faith in his Unity, Oneness and Uniqueness. This is the very life-breath of the religion of Islam.

B. THE CONCEPT OF HEREAFTER :

Out of the transcended truths, necessary to believe by the Muslims is the concept of 'Hereafter'. It is essential to have firm faith upon it. The idea of 'Hereafter'. It is essential to have firm faith upon it. The idea of 'Hereafter' implies that at the end of this mortal life, there is to come another life and another world in which people will be required for the decision of Good and Evil done by them during their earthly life. Apart from all instructions given by Prophet Mohammad as well as revelation in Koran, people give less attention to their future life. Generally this has been noted, people bear no knowledge regarding the life after the death. They pay no attention to the calls of the people who remind them regarding the existence on the other side of death, and they will reap the consequences of their doings in material life. We find around us crazy people, in spite of all their cruelty and wickedness, spent their days in utmost happiness and comforts. Through out their lives they

commit great sins, make loot and plunder and deprive others from their material livings. They oppress the weak and put them into troubles. Apart from this they face no calamity and passes their days peacefully in luxury till the end of their days in this world. On the other side there are men who are pious and virtuous, they neither deceive nor swindle nor do any cruelty or injustice, they are loyal to God and His creatures, but their lives are full of pain and poverty. Some time they suffer from diseases, some time suffer from other troubles, till they reach to their graves. We mark that God has created this world, He observes the sufferings of all. We also observe that neither the virtuous are rewarded for their virtues nor the wicked are punished for their sins. This makes clear that the reward and the punishments on the part of God is meted in other world. The justice of God is with all, He makes distinction between the right and wrong and treats the wrong doers and the righteous people in the same manner.

Says He, "Shall we, then, treat (alike) the people of faith with the people of sin?"

This is a matter of common sense that every thing in the world is full of some properties as well as action and reaction. People who perform the physical acts, there happens reciprocal or responsive effect within his self. When some thing he eats, it gives him in natural way appetitive effect, the water quenches his thirst, over-eating

causes indigestion and poison kills him. Similar is the case of normal and spiritual acts. It is impossible that the same may not react upon him one way or the other, produces either good or evil effect upon him.

Man by nature is greedy. He seeks the result of his good deeds immediately. It is his folly. The great wisdom behind the result of his deeds has not been portioned by God, some for this world and some for the other world. It would cease the trial of God which has been professed by Prophet Mohammad, that those who will deny His commands and shall lead immoral life, they will be rewarded in the world to come with such and such punishments and the pious shall be blessed by such and such rewards. The account of all the good and evil deeds shall be handed over at once, the trial will take place in the light of the same. It is better for the people to avoid sin as fearfully as they avoid to plunge into fire, and practice virtue as a matter of habit like eating and drinking. God bestows His favours upon his loyal servants, which is not possible in this material world. Similar is the case of the wrong-doers, their terrible punishment is in store. The punishment against chastity is very severe. The chaste in other world shall be burn down in the Hell. This world is perishable and its resources are very limited. In this world joys and sorrows are closely woven into each other. The rewards and the punishments of God in other world are separated with each other. The faithfuls

and pious shall receive cloudless bliss and unmitigating sufferings.

The world 'Hereafter' is divided into two parts, 'Heaven' and 'Hell'. In the heaven there will be the display of God's special Grace and Benevolence. Against this in the hell, there will be the Severity and Wrath, its display will be also in its highest form. God's verdict regarding the life 'Hereafter' is meant to keep people on their proper path in this world. Men of knowledge and thing, history shows, could not develop an idea equal to it, instead of this accepted that no man made law and order can succeed in discouraging people more effectively from evil-doing than the believe in the life 'Hereafter'. This has been noted that the corporal punishments by the governments, cultural advancements, moral consciousness and other preventive methods has helped in the suppression of crime and immorality, but they are not much effective in comparison to the faith in the reward and punishment after death. The prophacy regarding the life Hereafter has not only been made by prophet Mohammad but almost all the Prophets before him said the same. During their life time they imparted to their people about God's final judgement and about heaven and hell, but their followers did not pay enough attention, their teaching with the passage of time either lost

Naomani, Mohd. Manzoor : Islamic faith and practice. Tran.
from Urdu by Dr. Mohd Asif Kidwai.
Nadwatul Ulema. Lucknow 1969. (p-27-34)

or driven out. For the faithfuls of God, the permanent source of enlightenment is Koran and the preachings of Prophet Mohammad. It is needless to say people depending upon God and having faith in 'Hereafter' hate indisciplined life of animals and devote themselves earnestly to a life of submission and beg to Him to avert His wrath and award peaceful abode in Paradise.

C. PROPHECY AND APOSTLESHIP :

God does not communicate His Will to every one. The limited wisdom granted to us is quite insufficient to understand what the God requires from us. In view of the incapacibilities of the human-beings God founded the institution of Prophethood. As He brought into the existence the Sun and Moon to provide us heat and light, in the same manner founded the Prophetic order to send His commands and instructions through them. The arrangement of Prophethood and the provision of Divine Laws (Shariat) God made for the assistance of His creatures. Those who treat it as burdensome and treat Divine Laws as commands of a despot, they are under misconceptions, both are the great blessings of God and through them one can achieve its destiny and can attain fulfilment in his life.

Some people feel that Prophets belong to the category of angels and they are celestial, direct belongs to God. They forget, it was necessary for them to be able

to appreciate the disposition. There is need of aspiration as they were deputed for their guidance in this world. If they belonged to the category of angels, they could never think and feel like men. They could never mix up with the human beings. Koran in clear terms lays down, "Say : Had there been in the earth angels alone, walking as settlers, we would certainly have sent down to them from the heaven. an angel as an Apostle." By this God means, if on the earth angels were living, God would certainly have sent down Angel - Apostles for their instruction, but on the earth there lived human beings, a man Apostle was deputed to understand the needs and inclinations of man.

In Islamic theory, a Prophet is defined as a man raises up to reveal and impart His message and guidance to His servants and entrusts him the responsibilities of an Apostle." Prophets were deputed since man started his career on this earth. God the Universal Cherisher and Sustainer has been regulating on human spiritual needs, as He found necessary for their physical needs. He sent His Commands through the special messengers to all countries and communities. Koran lays down, "To Every People (was sent) an Apostle." The names of some Prophets and their description occur at different places in Koran, while the rest have

Naumani, Mohd Manzoor : Islamic faith and practice. Trans from Urdu by Dr. Mohd Asif Kidwai. Nadwatul Ulema. Lucknow, 1969. P-31-34 & 36-38.

Koran : Safat : 5.

Koran : Bani-Israil : 11.

been left out. It is necessary for the believers of 'Allah' that they regard and honour all the sacred Apostles of God . . and hold them in equal respect. Without it, it is not possible to be a true Muslim. Koran instruct towards this end as :

"We make no distinction between me and another His Apostles."

In all times and in all ages God send His Apostles. The Prophets are not the makers of Holy Laws, they are only its revealers and interpreters. They cannot enact laws of their own accord, they only communicate without the slightest alteration in the Divine Message. The Prophet of Islam at one place says, "It is not for me, of my own accord, to change it. I follow not but what is revealed unto me."

Some time supernatural things make themselves manifest through the agency of Prophets. These miracles are outside the power of ordinary man. A miracle is not the act of the Prophet, but through whom it appears, it is an act of God who causes it to happen through the medium of His Messenger to demonstrate the truth of His mission. People who are less intelligent and under spiritual miscomprehension failed to be convinced of a Prophet's inspiration unless he performs some supernatural deeds before him. God under such circumstances confer miracle upon His Apostles. Prophets are helpless in this matter. It is essential for the faithful people to distinguish and understand such Apostles .

The Apostles are not like common leaders, they are not poet physicians. It is our duty not to accept anyone as a Prophet, but with our utmost deliberation and care follow him with all our mind, body and soul. A person to whom we believe as Devine Apostle, whole heartedly we should pay to him our allegiance, and whatever he communicates should be listen to and carried out as the command of God. A person when accepted as a Prophet of God, it is also accepted that he is not liar and imposter or he suffer from psychic order. In modern days a number of educated persons, who pose themselves as rationalist, do not treat Prophetic words as true and discard 'SUNNA'. It is sheer their folly and misapprehension to reject the Prophet's position. The words of God Koran contains as : "He instructs them in scripture and wisdom and sanctifies them," and, "That thou mayest explain clearly to them what is sent to them."

It is thus essential for the Muslims, wherever they are living, they must have faith in the doctrines of Monotheism, Prophecy and the Last Day. These three constitute the prime sanctions of God for the velievers of 'Allah'. Besides these, this group includes belief in Koran as the Waords of Almighty, belief in Heaven and Hell and in the Hereafter, in . . . Angels and God sent Divine Apostles before the Holy Prophet Mohammad.

Naomani, Mohd. Manzoor : Islamic faith and practice. Tran.
from Urdu by Dr. Mohd Asif Kidwai. Nadwatul U
Ulema. Lucknow 1969. P-39-40.
Koran : Yunus : 5 , 2.
Koran : Baqar : 40.

2. SHARIAT

The religious teachings of Prophet Mohammad is divided into two categories, the first related to belief and ideology and the other to morality and action. The teachings regarding the belief, I have already discussed, now I shall deal below with the teachings regarding morality and human actions which is called 'Shariat'. The term 'Shariat' can be further divided into number of sections like worship, morality, social conduct, religious endeavour etc. Just as faith is given highest preference, similar is 'Shariat'. The worship is the supermost important. The act of worship develops relationship between God and his creatures. It is most easy and intimate way of human expression regarding love and affection for the creator. It plays vital role in the uplift and reformation of other human faculties of existence.

Worship in Islam means paying humble homage to Glory and Magnificence of God and acknowledging before Him helplessness, humility, submissiveness and devotion and gaining His pleasure and adopting nearness to Him. Worship includes 'Namaz' (Prayer), Roza (Fasting), Haj (Pilgrimage), Zakat-o-Sadaqat (poor tax and other propitiary offerings), Zikr-o-Tilawat (repeating the names, attributes and praises of God and other recitation of the Koran), Kūbani (animal sacrifice) and all other deeds of devotion carried out exclusively to pay reverent service to the Almighty as well as for individual spiritual benefits.

A. THE INSTITUTION OF PRAYER (NAMAZ) :

The Prophet of Islam explained that we worship God for our own good and the fulfilment of our spiritual destiny. We have been commanded by God for it, so that we may strengthen our awareness of Him and make ourselves worth of His special grace. No doubt there is no likeness or comparison between God and man. One is the might Creator and the Supreme Owner of Heaven and Earth., the other helpless creature. Worship is the only source through which man can attain access to God and wins His favour and love. The man by nature is helpless towards his eternal life. In his conscious the man had the concept from its earliest days regarding the Supreme and all-pervading authority of God. He had the sense of doing good deeds towards all. He had the sense, if one will do good to others, equally he will receive the same from others. These accumulated ideas led him to express the voice of his heart in words of gratitude and love as well as his sorrows and obligations before a supreme authority who is kind and merciful upon others. This is found in every religion that there is some system of prayer, to which its adherents exhibits in some shape. Generally the Divine miraculous action of prayer dominates upon the moral of the man. In some religions such superior are wanting.

Naomani, Mohd Manzoor : Islamic faith and practice. Trans. from Urdu by Dr. Mohd Asif Kidwai. Nadwatul Ulema Lucknow . 1969. P-87-88

In 17th century the Prophet of Arabia began to preach a reformed religion. Prophet Mohammad recognised the institution of Prayer. He confirmed that, that the soul of the man can pour out its love and gratitude to God through a fixed way of Prayer. There is need to practice it regularly at its appointed time with full devotion. He stressed upon a disciplinary character at the time of prayer that the wandering thoughts of the worshipper may not go towards the material life of the world. Prophet Mohammad explained to his disciples that prayer is means of moral devotion and the purification of the heart. The same the believers of God can identify from the Koran which lays down, "Rehears that which hath been revealed unto thee of the Book, and be constant at prayer, for prayer preserveth from crimes and from that which is blameable, and the remembering of God is surely a most sacred duty."

The religion of Islam preached by Prophet Mohammad recognises no caste of priesthood. No caste among Mohammedans have monopoly of spiritual knowledge or hold any special holiness. There is none in this world in between a worshipper and God. God the creator of each soul gave no authority to any priest to intervene in the prayer of his human beings.

Ameer Ali, S-yed : The spirit of Islam. London 1946.

P-159-63

Koran : XXIX : 45.

Each human being is his own priest. In the eye of Islam all are equal, no man is higher than the other. The Prophet of Islam made clear that the prayer without the presence of the heart was no avail. The God's word which the worshipper addresses at the time of prayer, is equally addressed by all mankind and not any one alone. These words should be studied with the heart and lips in absolute accord. The heart of the worshipper must pay obedience to the dictates of duty, this requires the devotional spirit. The Prophet of Islam explained that cleanliness is a pliminary rule for the worshipper and adoration of God. He clearly laid down, one can only approach to Almighty in purity and humility of spirit. This means the worshipper's heart must be clean from all blameable frailties and his mind from all vicious ideas and from all thoughts which can distract the attention from God. The Prophet told to his people that at the time of prayer the Muslim should turn their faces towards Macca, either the worshipper reside in Arabia or other part of the world, their faces should be towards the 'Ka-aba'. Before the prayer Kōran stress upon the ablution, in case the water is not available it can be performed by any available cleaning substitute. The ablution (Wazu), Muslims performs on the pattern of Prophet Mohammad but some sect do not act accordingly.

B. THE INSTITUTION OF FASTING :

The institution of fasting from its ancient days existed among all the nations of the world. The idea behind it may be said was to repentance in connection to the avoidance from some idulgence. The aim and object of fasting in Islam is quite different from the christianity and other religions of the world. The fasting in Islam, on the contrary, has the legitimate object of restraining the passion during a definite period. It puts a check upon all animals spirits of man and leads him towards a healthy path. Islam condemns unnecessary self penance and distruction of mind and body. Fasting is prescribed for healthy and strong persons. To keep his body well balanced, it is a sort of check as well as a source to lead a spiritual life. Fast is not binding upon weak, sick, travellers, students (who is engaged in persuit of knowledge - The Jihadul Akbar) the soldier and the women in their ailments. The intelligent and for-sighted people realise how Islam by imposing fast has restrained people from their excess pleasure of life and vices. Specially those who belonged to uncivilised races. The Holy Koran expresses, "O ye that have believed, a fast is ordained to you ... that ye may practice piety, a fast of a computed number of days. But he among you who shall be ailing, or on a journey, (shall fast) on equal number of other days, and they are able to keep it (and do not) shall make atonement

by maintaining a poor man ... But if you fast, it will be better for you, if ye comprehend, .. God willeth that which is easy for you." Muslims generally fulfil the command of God and keep 'Roza' (fast) of Ramzan upto whole month. They are fully aware their lawgiver wants due performance of Roza as it is only acceptable services to Him, their creator. The faithful Muslims who bear knowledge keep fast deligently. All the fasting Muslims are actuated more or less by the same verdict of 'Koran'. The warmth and spirit, the Muslims show towards this end can easily be understodd. Under fast they are motivated by the strict rules of Holy Koran. During the hottest days and longest month, they whole-heartedly observe 'Ramzan', and do not turn their faces towards food and water. They do not even swallow their spittle all days. The boys of twelve and thirteen years eagerly keep fast during the whole month. Ovington remarks that the Muslims, "complete their fast, according to the strictest rules of the most rigid ascetics, by mixing prayers and watching with their abstinence."

The Ramzan starts from the first streak of light bordering the easter horizon and continues until the stars are clearly discerned on the sky. During this period not the slighest particle of food, and no single drop of water or any other liquid passes in their lips. The true Muslims,

under fast passes their Ramzan days in prayer, besides the usual 'Namazs', read Koran or the life of Prophet Mohammad. They utilised their Ramzan days in 'Ibadat' which brings blessings of Almighty upon their soul and body both. The practice of keeping fast makes men more humble, more obedient to ~~the~~ God as well as in social life. Their hearts become neat and clean from all vices and all discensions. Muslim ladies keep also fast with great zeal and rigidity. Women who cannot read Koran, her husband or father render this service for her. The fast is first broken by a cooling draught called, 'Thandhai' a certain type of paste diluted with cold water, rose-water, sugar, syrup of pomegranet. Some of the aged and more delicate people break their fast with the juice of spinach, other with tea or date. The common Muslims usually break their fast by date. Those who are unable to keep fast they feel themselves bound to offer food in place of their opening fast to some poor men 'Rozadari'. Often there happens the death of some member in a family, the fast of the deceased left to be observed, the pious person in the family engage some devout person to perform the one month Ramzan fast, which is believed to be accepted by God

Ameer Ali, Syed : The spirit of Islam. London 1946 P-168-80

Ovington, J : A voyage to Suratt in the year 1689.
London. 1696. P-242-244.

against the deceased person. Some devout Muslims extent the fast of thirty days to fourty days. For example Prophet Mohammad and his family members, leaving one day of Id, kept fast upto the whole year. Some rigid Muslims keep fast in the month preceeding and following the month of Ramzan. Young children in each family try to keep fast, they generally try one or two days in the month.

C. THE INSTITUTION OF ZAKAT :

The concept of charity 'Zakat' is found in the religions other than the Islam. In earliest days the aim behind charity was limited to the assistance of widows, orphans and the helpless poors. The tradition of charity among the early christians depended upon the will. There was no law for it. It was unsystematic and irregular. After some time, in old traditions there came certain changes. There started feast of charity and the same gradually became irregular and later suspended.

Islam alone made the provision of charity, framed law that every individual is bound to contribute a certain value, and has been in his possession for one whole year. This charitable amount do not become due upon cattle employed

Mrs. Meer Hasan Ali : Observations on the Musalmans of India
London 1832 . Vol.I. P-186-87.
Muntakhbut-Tawarikh of Abdul Qadir Badauni Vol. II. Trans
by W.H. Lowe. Calcutta. 1924. P-351
Terry, Edward : A voyage to East India. London. 1777.
P-271-72
Hughes : Dictionar of Islam.

in agriculture or in carrying the burden. Apart from the property and valuables, one has to offer 'Zakat' (charity) about his own person as well as his each of the members of his family, together with the guests who kept fast with him during the Ramzan. This 'Zakat' he has to clear at the end of the month of Ramzan, before going to 'Id-gah' for prayer of Idul-Fitir. The charity is not necessary to be paid in amount, it can be given in kind of grain like, barley, dates, raisins, rice etc.

The 'Zakat' should be given to right persons. Persons liable to receive the 'Zakat' from the point of view of Prophet are as : (a) the poor and the needy, (b) those who helped in collection and distribution of alms, (c) slaves who wishes to get themselves free and have no means to get freedom, (d) debtors who cannot return due amount, (e) travellers. Besides this Koran in clear terms lays down regarding the general charity. It demands to its believers that each day from their earnings they offer to eat to their poor neighbours. If there comes a needy or hungry man to his door, he must assist him in the name of God. The Almighty shall never demand from him the account

Hughes : Dictionary of Islam (Artice on Zakat) .
Naomani. Mohd. Manzoor : Islamic faith and practice:
Trans. from Urdu by Dr. Asif Kidwai.
Nadwatul-Ulema, Lucknow 1969. P-107-110
Ameer Ali, Syed : The Spirit of Islam : London. 1946.
P-170-71.

for the same, instead of that add more in his earnings. The Prophet of Islam, were in the habit of taking late food in the night, as he used to wait on for the strangers, guests or needy persons at his door. Similar was the case of other caliphs after him.

The tradition of 'Zakat' among Muslims by and by has become an essential ritual in comparison to other religions. This has been noted when any person escapes from the threaten danger or accident, their friends and blood relations send to him corn or money, this is touched by the hands of the person in question and then distributed among the poors and needy persons. If any member of the family becomes ill, a tray full of grains and some money kept under the bed of the sick person for the whole night, in the morning the same is distributed among the poors. Some people cook bread and place it under the bed of the sick person and next day in the morning, it is distributed among the poors. Some people sacrifice goat and other animals and distribute the flesh among the poors. The alms distribution in this manner is called 'Sadaqa'.

Mohd Yasin : Social History of Islamic India. Lucknow.

1958. P-111-13.

Terry, Edward : A voyage of East India. London.1777.

P-272-73.

Mrs. Meer Hasan Ali.: Observation on the Musalmans of India. London. 1832. Vol. I. P-251-56.

The well-to-do Muslims, Zamindars or traders make the arrangement of Mosque, Muslim Musafirkhana (inn), tanks, wells and the supply of drinking water on the roads, by these deeds they perform the act of public charity. On the occasion of death anniversary of saints or some well to do Muslim make the arrangement of 'Fateha', distribute food among the poor and needy persons. In villages and some towns, the well to do Muslims make the arrangement of 'Madarsas' for educating Arabic to children. All these charitable acts are liked by God, its doer receives the reward in his eternal life. Apart from this the charity doer receives inspiration and blessings of all those people who derive benefits from them.

D. THE INSTITUTION OF PILGRIMAGE (HAJ) :

Muslims from all over the world go on pilgrimage to Mecca. For Muslims pilgrimage is an important annual event. For this there is found common eagerness among them. Each wants to become 'Haji'. The aim behind this pilgrimage is to visit Mecca and the shrine of 'Kaaba' as well as to develop among Mohammadans the faith of common brotherhood in spite of sect-

rian division. A Muslim, citizen of whatever country he may be, he bears a zeal and a spark of celestial fire for Mecca. In his bosom, his eyes remain fixed on this central spot because he knows that the sentiments of Muslims remain attached to this particular place from the age of darkness.

God the benefactor and lawgiver inspired the wisdom of His believers by the rule and regulation of this obligatory pilgrimage. There is no restriction or compulsory for all to go to pilgrimage at Mecca. God the lawgiver developed the sense for understanding the necessary conditions regarding the pilgrimage. He expressed in clear terms that: (a) those who are free and allowed to go on pilgrimage, (b) those who are intelligent and can evaluate the value of pilgrimage, (c) those who possess sufficient means and can easily afford all the expenses as well as their subsistence on journey, (d) those who are in a position to afford their dependants in their absence during the journey, (e) those who are at liberty and there are no hindrances which may become barrier in their pilgrimage.

People who ascribe worldly gain by performing 'Haj', they are grossly mistaken. I again repeat the real function behind the 'Haj'. It is meant to win the God's will and pleasure and securing of means unto Him, self purification and the development of celestial element in his person. 'Haj' is a true symbol of Love's frenzy- the strange dress, the curious rituals, the waling round the House of 'Ka aba' with some though delightfully, embeded in the heart and the kissing of a slab of stone, fixed in a corner of that beloved building, the wandering and staying there for three days and nights. All these functions of the individuals reflects the

Naomani. Mohd. Manzoor : Islamic faith and practice. Trans. into English by Dr. Asif Kidwai. Nadwatul Ulema. Lucknow. 1969. P-91-93.

real spirit of this unique pilgrimage. In fact the 'Haj' constitutes, both in its forms and essence, the symbolisation of the latter's supreme devoutness and matchless submission to the Will of God. Every Muslim who can afford to undertake the pilgrimage should at least once in his life visits this place, where the most glorious episode of Hazrat Ibrahim's life and his dedication towards his creator had taken place. The place itself gives its impression upon the pilgrims to know the practical proof of his attachment to the path of that true friend, slave and devotee of the Divine.

3. MORAL VIRTUES.

In Islam morality like worship forms an important branch of religion. If due consideration is given to morality, it reflects man's basic characteristics in the society, that is why it is regarded more important than the other practices in Islam. Morality presents the individuals love towards his creator. The good moral of an individual is God's ordained attribute. Towards this end the Prophet of Islam says, "let the virtues of God be your virtues."

The good virtues of a man are liked by God and it is advantageous for him equally because through it he earns God's pleasure, for the same God rewards him. Man's morality can be categorised into four groups. (a) The acts of man during the expression and affirmation of tribute to the glory

of God and worshipfulness of God. During this time his expression regarding his own helplessness and submission to Him. All the acts of worship comes under this category. (b) All those activities of the man which he performs being a human being towards his material wants for the existence in this world.. If he fulfils his wants according to the wishes of God, he becomes worthy of all His sanctions and rewards. Take for example a man is engaged in certain profession, and shoulders the responsibilities of his family. Towards this end God has laid down certain rules. While discharging family duties, if he devotes himself towards Divine ordinances, all his activities shall be counted as religious and he will be entitled to receive the rewards of God. Man's this simultaneous double activities are divided into further two groups, the (Maumalat) monetary affairs and (Muasharat) social conduct. (c) The activities of man towards the propagation of faith, religious preaching and giving instructions to others, giving assistance in sacred matters, accepting all trials and sufferings in holy causes, forbidding of evils and ordering for good deeds. People who attend the above jobs, they are regarded as the agent of Divine Apostles, the chosen servants of God, referred above activities of man are very pleasing to the Almighty, and it is full of rewards. (d) This group includes mercy, the forbearance of man. This is most distinguishing moral feature of the man because mercy is one of the Divine attributes. Because of this virtue God is glorified as the

most bevenolent, the most compassionate, He derives the same from His servants. God also ~~for~~gives, hides the faults and sins of the others. Human being should also cultivate the same hâbit among themselves. Besides this God expect from His servants to produce among themselves moral qualities modesty, temperatness, beneficencies, charity, generosity, justice, firmmindedness and develop the quality of admiring the good of the others and neglect the weaknesses.

In the field of morality God expect from His lovers to carry out His wishes properly. Towards this end the Prophet of Islam informed people, "God made him His Apostle to evolve the moral virtues to its highest perfection, "Muslims who profess better morals are the most perfect in faith," "On the Day of Judgement the moral virtues of a Muslim will (prove to be) the heaviest item in the scale of deeds." In Koran there came instructions on several places that excessive love for wealth, contemptious upbreeding, double dealing, scandal mongering and malacious back-biting shall take the man into the hell. For all moral vices Prophet also told that more people can get escape from the punishment of hell due to their moral virtues. He stated that certain moral vices disqualify the man from being a Muslim. He instructed his followers

Naumani, Mohd. Manzoor : Islamic faith and practice. Trans. into English & by Dr. Asif Kedwai. Nadwatul Ulema. Lucknow. 1969. P- 117-18.

on different occasions as :

(1) " A man cannot be a true believer of Allah unless he attains the state of desiring for his brother what he desires for himself."

(2) "The ill fated man, is that from whose mischief his neighbours are not safe."

(3) "That callous, unfeeling person is not a Muslim who eats to his satisfaction while his neighbour, by his side goes without meal."

(4) " It is the setting right of mutual relations of one's conduct where the monetary factor is involved. Faultiness of 'Maumalat' and 'Muashrat' is a razor that shaves from the roots (not the hair but faith)."

(5) " If a person buys a cloth for ten Dinars, and out of the same one is tainted (i.e. it has been acquired by unfair means), none of his Namaz will be accepted to God so long as he wears the cloth."

(6) " A body that has been reared on unlawful sustenance shall not gain entry into the heaven. "The Prophet of Islam expressed his strong resentment against those who indulged in unfair practices in business transactions.

(7) "Who ever deceive in business is not mine."

(8) "Who is not respectful to his elders, He says, and affectionate to those who are younger to him is not one of His."

Morality in Islam is regarded as important as other groups of worship. An individual can only attain perfection in his life by giving due considerations upon the above sayings of Prophet as well as traditions.

Naumani, Mohd Manzoor : Islamic faith and practices,
Trans. into English by Dr. Asif Kidwai
Nadwatul Ulema. Lucknow. 1969.
P-119-24.

OBSCURANTISM AMONG LOCAL MOHAMMADANS.

I. CASTE AND SOCIAL DISCRIMINATIONS:

Islam does not recognise any social distinction or discrimination based upon lineage or occupation. The caste among Muslims of Aligarh District insist upon social segregation of one group to another. The Prophet of Islam preached in clear words that every Muslim irrespective of his rank or his birth is equal in the eye of God and there can be no distinctions or discriminations among Muslims except in regard to degrees of devoutness. This conception of life seems altogether alien for the Muslims populated in district Aligarh. They are divided into various castes and discriminates each and other on the basis of their caste and creeds. Most of them are endogamous and the rest lower castes of Muslims are exogamous while Koran give emphasis upon universal Muslim brotherhood.

The caste pride and prejudice found in district Aligarh is due to the influence of 'Prusha' Hyman of the Rig Veda, which describe the creation of the different major castes groups, 'Varnas' from the different part of the body of the Primeval Being- Brahma, from mouth born Brahman, from arms Khatrityas, from the thighs Vaisya and from the feet

Koran : IX : II.
Rig Veda : X. 90. 12.

Sudras. The ethics of Islam sticks around two basic principles in contrast to the above, (a) Oneness of God (Wahdahu-La-Sharik) and the other (b) Brotherhood among all the believers of 'Allah'. The direct link between man and his creator secures greatest equality, every person is equal to every other in the eye of God, the creator. On the Day of Resurrection 'Yawm-ul-Qiyam) every one will be judged by Allah according to his deeds. The Prophet of Islam himself in clear terms declared the conception of Muslim brotherhood in his noble sermon at the 'Farewel Pilgrimage' in Mecca : O Ye Man ! Harken Unto My Words and Take Ye then to heart ! Know Ye that every Muslim is a Brother to every other Muslim, and that Ye are now one Brotherhood." Thus the idea of equality and brotherhood was brought into practice during the early days of Islam.

The Muslims of Aligarh though embraced Islam but they remain in their own social segregations. The 12th century Muslim conquerors of India intentionally kept them aloof from the general people of this country. Their priests, nobility, soldiers, merchants and artisans etc. who came along with them adopted the policy of maintaining their pure colour and creed. Muslim Priesthood in India in

Risely, : People of India, and Ley, : Sociology of Islam
P- 105, used the term 'Ajlaf' for the clean occupational castes and 'Arzal' for unclean castes.

its early stages was not hereditary while the rule of succession of the new priests from the noble classes, father to son became prevalent in India. Muslim Priesthood acquired the rule of hereditary succession. Son began to succeed his father, thereafter 'ASTANA' and 'TAKYADARS' (seats of preachings and spiritual guidances) became the family monopoly. In every cities of India there are found 'Takyadars' and 'Astana Holders'. Similar is the case with the District Aligarh. There are several 'Dargahs' whose hereditary occupants possess them-selves to be the most superior castes people among tother Muslims of the city. The foreign Muslim races in contrast to the indigeneous converted Muslims maintain two fold divisions : (1) those of foreign extraction (2) those of Indian origin. In case of marriages these ethnic groups never lost their identities. The foreign Muslims claim a superior status and descents because of their direct relationship to the conquerors. The local converts to Islam although exempted from 'Jazia' (pol tax) could not hope to rank equal with the rulers and their descendants. Thus caste segregation started among Muslims first based on racial differences. The foreigners 'Ashraf' or 'Shurfa' never accepted to cultivate family relationship with the 'Ajlaf's' and 'Arzals' among native Muslims. With this racial segregation in India, the Muslim social system gradually began to spilit on the lines

of already established Hindu caste system. In District Aligarh it has been noted that Muslim society is divided into four major groups (i) the 'Ashraf' - who traces their origin to foreign lands such as Arabia, Persia, Turkistan or Afghanistan. (ii) The Hindus of high birth who were converted to Islam. (iii) The clean occupational castes (iv) The converts from untouchable castes like 'Bhangi', 'Chamar' etc. The division of Muslim community possess a serious problem towards propagating the idea of Muslim Brotherhood among the Natives of this 'Duab'. Besides this, among Muslims the caste structure resembles to their Hindu brethren. For example they practice among them (a) Endogamy, (b) Exogamy, (c) Hypergamy etc.

A. ENDO GAMY AND SUBCASTE : Among the native Hindus, the high castes as well as low castes are subject to the rule of caste endogamy. Among them marriages outside the caste is socially disapproved and the offender is liable to a social boycott. Outside the caste, if there takes place any marriage, the offshoots from such marriages are not granted full status within the social unit. If some one marries a woman of a low caste, a severe social boycott is imposed upon them. Similar is the case among the Muslims in District Aligarh. The two religious sects 'Shia' and 'Sunni' do not marry with each other, apart from this there are other several castes which do not intermarry with each other. The

'Ashraf' branch do not enter into marriage relationship with the 'Ajlaf' and 'Arjal' castes. There has developed big gap between the faiths of the two. Muslim marriages take place on family affairs like Hindus. The families of the bridegroom and bride negotiate first. The only difference takes place between the procedure. Among the Muslims generally the family of the bridegroom takes lead. The rest matters are decided quite like Hindu manners, specially the question of the dowery.

In district Aligarh the prominent sect among the Muslims are 'Sunnis', they follow the Hindu school of theology. This school specify the features in regard to the equality of the two families entering into marriage negotiations, although the doctrine of Islam does not recognise any inequality between the two families, entering into the marriage negotiations. The 'Hanafi' school recognise following factors which should be considered at the time of marriage contract. (i) Family 'Nasab'. (ii) Islam. (iii) Profession. (iv) Freedom. (v) Means for the support of the wife. The 'Hanafi' school recognised the above points for the marriages outside the Arabia. Even, it does not much discriminate, it maintains the law of equality and brotherhood. The same is practice in India gone under further interpretation and

Hutton, J.H. : Caste in India. 2nd.ed. Bombay. 1951. P-99.

changes. The 'Ashraf' class as well as many clean occupational classes are again divided into 'Biradari' - the brotherhood or the association of kinsmen. There are several examples, especially among 'Ashraf' class that they are subdivided into various marriage relationships, which is called 'Biahdhari'. This forms a restricted circle for the selection of wife. This endogamous circle is very narrow, it only includes parents ego groups. This limited kins group is called 'Kuf'. In this restricted group marriage generally takes place on the will of the individuals. Thus among 'Ashraf' class 'Biradari' is a broader circle, while 'Bihadhari' (marriage relation group) is very restricted and limited. For example, some time 'Sharwani' Pathans of Aligarh do not give their daughters in their 'Biradari', instead of prefer to marry in father's 'Kuf', the smallest circle. The cause behind it is this that 'Biradari' is a wider circle, in this circle there are family members who have lost their purity of ancestry marrying in a family of lower caste. In view of the above, it has become customary that a Syed prefers to marry in a Syed family, a Shaikh in Shaikh and so on. Every possible efforts they make before actual marriage to ascertain whether the negotiating party actually has the same caste status as that of the interested party. Thus among Shaikhas, the

Blunt, E.A. H. : The caste system of North India. P-201.

Shaikh Siddiqui will not marry into its other branch, Usmani or Qureshy etc. He will prefer the Shaikh Siddiqui branch. Similar is the case of high castes Hindus.

Muslim Rajputs of Aligarh, to this day still are completely endogamous, they preserve and practice the Hindu rule of hypergamy. A Rajput family whether Hindu or Muslim prefer to marry within its own circle.

Some of the occupational castes, such as 'Qassabs' (butcher) Kabaryas (greengrocers) Bhand (Jesters) Manihar (bracelet makers) are strictly endogamous, they commonly do not marry outside their castes. The rest of the occupational castes practice Isogamy (marrying in equals) may be put into the categories as : (a) Julaha (Weaver), Nai (Barber) Mirasi (musician) Halwai (confectioner) (b) Kumhar (potter), Dhunya (cotton carder) (c) Faqir (begger), Telh (oil presser), Dhobi (washerman), Gaddi or Ghosi (grazer). They all do not seek marriage relationship outside the categories referred above. The Muslim Bhangi (scavenger) caste is confined to its own circle for the marriage purposes. Members of the clean castes do not like to develop marriage relationship with them. All the above class divisions and sectarianism is anti Islamic laws. This harms the views of the Muslim Brotherhood.

B. EXO GAMY : Koran in clear terms lays down : "Marry

not women who your father has married: for this is a shame, hateful, and an evil way : though what is past may be allowed .. Forbidden to you are your mothers, and your daughters and your sisters, and your aunts, both on the father and mother's side, and your foster mother and your foster sisters, and the mother of your wives, and your step-daughters who are your wards, born of your wives to whom Ye have gone in : (but if you have not gone in unto them, it shall be no sin in you to marry them) and the wives of your sons who proceed out of your loins : and Ye may not have two sisters, except where it is already done ... Forbidden to you also are married women, except those who are in your hands as slave."

Muslims are not allowed to marry all those women referred in the holy passage of Koran. One commits the mistake, means violates the rules of Islam and he is sheer in ignorance and darkness of his religion. The exogamous castes among Muslims usually comes into the range of the above noted marriage circles and they frequently marry the above women. The Muslim Kabarya (greengrocer), Bhishti (water-men) Bhangi (scavengers) however do not fully abide by the

Koran : IV : 26, 27, 28.

Crooks, W : Tribes and castes of North Western Provinces and Oudh. Calcutta. 4 Vols. 1896. Vol.I. P-278.

Blunt, E.A.H. : The caste system of North India. Madras. 1931. P.202.

Hutton, J.H. Caste in India. 2nd. ed. Bombay. 1951. P-52-54.

above rules of Koran. They marry according to their old traditions. Some times they marry with the two real sisters at a time. The Muslim Rajputs as I have already discussed about them, still abide by the pre-Islamic rules of exogamy and do not marry even, with the first cousin both parallel and cross. Similar is the case with the other branches of the Muslim Rajputs. Other lower castes among Muslims frequently violates the Islamic marriage rules.

C. HYPERGAMY : Among Muslims specially the high castes which are called 'Ashraf' practice the rule of hypergamy like their Hindu brethren. As among Hindus there is wide practice to take wife from the lower groups within the caste, while refusing at the same time to give their own daughters in marriage to a man of a lower group within the caste. The 'Ashraf' section among the Muslims give first preference for the selection of a suitable wife within the exogamous circle. If a suitable match they do not find, they select the girl to those groups which have an equal caste status. When they fail to find out a suitable girl in this circle, again they trace in lower class. But the cases in which an 'Ashraf' girl is given in marriage to a low caste person are extremely rare. There are cases of Syeds, Shaikhs or Pathans marrying pseudo 'Ashraf' girls but the instances are very rare. A Syed may take the wife

Blunt, E.^A.H. : The caste system of North India. Madras. 1931. P-201.

from the Shaikh but he would hesitate to give his daughter in marriage to Shaikh. The same is true with the Shaikh and Pathans. The Muslim Rajputs according to Blunt, "preserve their Hindu rule of hypogamy." They usually give their daughters to high class Muslims and take wife from the lower strata.

D. SOCIAL DIFFERENCES : Apart from the above sectarian policy, there are found other social differences between the high and the lower classes among the Muslims. Muslim Zamindars (landlords) of Aligarh maintain their superiority upon their cultivators and the serving castes derived from the lower castes. The 'Ashraf' class (Shaikh, Syed, and Pathans) being the feudal class among Muslims, treat the lower classes as 'Parja' (subjects). As it is prevalent among the native castes that birth alone determines the individual's social status, similar is the case among Muslims. If a person of low caste, takes for example 'Nai' or 'Hajjam' (barber), if acquires some property and maintains his economic position, he would never rank equal with those born in 'Ashraf' class, no matter how poor this 'Ashraf' may be. Towards this end famous proverb is known in villages as, "A Teli (oil-Parcher) will remain a Teli, no matter how much his wealth is increased, even if his economic resources have become equal to those of Raja (ruler)". The same tradition is found all over the villages

of District of Aligarh, one can easily find out that there remains clashes in between 'Ashraf' and the lower classes,, due to their economic developments and the ownership of a large fortune. The low borne Muslim can hardly claim an equal socio-caste-status with those of higher birth Muslims. Apart from all wealth and material statuses the lower borne Muslim have to remain within his class and caste limits. In rural areas of District Aligarh, the caste impact is still greater, the 'Ashraf' (Syed, Shaikh and Pathans) are clearly distinguishable from the other serving castes (Julaha, Dhuna, Mewati, Nai or Qassab) and others.

The position of social differences is almost same in urban areas. In proper Aligarh 'Ashraf' class distinguish themselves from all the occupational castes. The high class Muslims called them usually 'Shahwala' (dwellers of the town) and they do not establish free social and ceremonial inter-course with them. The respectable middle class is engaged in the District generally in the professions, clerical, teaching, lawyer, doctor, businessmen. Their occupation is clearly distinguishable from other occupational castes such as Halwai, Fruitsellers, Telis, Atishbazs and Nanbais. Thus there is found a sort of rivalry between the low borne and high borne Muslims. The low borne Muslims who have raised

their social status by developing their economic positions, they have adopted the title of 'Ashraf' and claim to be an 'Ashraf' descendant. The 'Bisatis' (general merchants), Halwais (sweetsellers), and Qassabs (butchers) mostly have added in their names the frifix of Shaikh Siddiqui and comes in direct contrast to the high born Shaikhas. The newly formed socie-economic classes among Muslims, in order raise their caste status, generally identify themselves with the higher castes of Muslims. It is the product of economic competition developed in proper Aligarh as well as in other districts of India.

II. PROHIBITED SOCIAL AND RELIGIOUS ACTIVITIES:

Islam prohibits the use of intoxication of every kind. It restricts Muslims not to indulge in sexual pleasure, gambling. The Muslim in the company of their native colleagues have adopted various evils of the society. The atrocities like theft, arson and dacoity they are comitting like other community members. Usury has become a common trade among the different castes of the Muslims now-a-days. This practice perhaps persisting on among them before the time of their conversion to Islam. Adultry which is strictly prohibited in Islam, day by day becoming common in Muslim society. The

Ghause Ansari : Muslim caste in Utter Pradesh. Lucknow.
1960. P- 61-62.

act of slandering in the eye of God is the worst activity, Muslims are not afraid of it.

The greatest tragedy with the Muslims of the District Aligarh is that, they are the admirer of traditional enemy of Paganism. They have become habituated of different social evils and take part into it whole-heartedly. The basic cause of the addiction of Muslims of different vices is their relationship with the native castes, among whom there is no religious restriction in this present age. Muslims, specially residing in rural areas of District Aligarh are totally in darkness, they have lost faith in himself. Their whole natural attitude is being moulded by the prevalent tendencies of that area. They exhibit the same materialistic tendencies which is found among their colleagues. Instead of discarding the earthly longings, they are day by day devoting towards the achievements of their desires. The longing for 'After-life' is declining from them. In some respect the lower castes of Muslims are actually surpassing the western races in the glorification of earthly desires. The basic cause as I have assessed, the passage of time has disconnected them with their spiritual views, and taking them back towards their original spiritual inspirations. Their present ideals are opposed to the Muslim religious life.

A. DRINKING AND GAMBLING TOGETHER WITH OTHER VICES :

The Muslim 'Badgujars' who embraced Islam during the time of Ala-ud-Din Khilji, still retains among them their Hindu religious practices. On the occasion of Dewali, they drink and gamble frequently with their kinsmen. There is a caste among Mohammadans known as 'Bediya', they resemble to other vagarent castes like 'Haburas' or 'kanjars'. Some of the 'Bediyas' are still Hindu and some who say themselves Muslim do not differ in practices to their Hindu brethren. Both worship 'Kali Devi', Among them all the caste disputes are decided by the tribal council. Those who are punished by the council, deposit fine. The money thus realised against the punishments is spent on liquor. The kinsmen gather on appointed time drink together. They swear by the name of Ganges. Their married women say each other 'Salam' and the unmarried 'Ram, Ram'. When a person falls ill, they call Wizard (a man who can caste magic). He smokes some intoxicated herbs and utter some words, waves a broom upon the patient and thus drag out the ghost. On the occasion of Holi and Dewali, they take part in gambling and drinking

Abul Hasan Ali Nadwi : Islam and the world. Lucknow.
1967. P-182-83.

Crooks, W. : The tribes and castes of North West India. 4
Vols. Casmo. Pub. Delhi. 1974.
Vol. I. P-187-89.

frequently. They equally take part in all Muslim festivals. In real sense these castes are under great obscurantism.

The Muslim 'Bhands' (jesters) retain among them numerous Hindu usages. Though they are divided into two 'Sunni' and 'Shia' sects of Islam but attend all Hindu festivals. On the occasion of Holi and Dewali they also drink and sing songs door to door. Similar is the case of Muslim 'Bharbhunjas' (grain Parchers). They practice ordinary rule of exogamy. On the occasion of marriages, according to their old traditions, serve liquor to the guests. The Mohamadan 'Bhats' (a sept of Rajputs) who embraced Islam during the reign of Shahab-ud-Din Ghorî, practice a curious mixture of Hindu and Mohamadan rites. Marriage rites among them are performed both through the 'Pandit' as well as 'Kazi', there takes place 'Nikah' as well as 'circumambulation'. On this occasion wine is served to all kinsmen. Apart from this they gamble with their Hindu kinsmen on the occasion of Dewali. The Muslim 'Bhatt' (a sept of converted Rajputs) who became Mohamadan in the time of Qutub-ud-Din and Ala-ud-Din, retain among them their old traditions. They are settled in District Aligarh beside Kali Nadi in Etah District. They are turbulent and in the habit of drinking and gambling. The caste of Churiharas' (bangle makers) is

Crooks, W. : The tribe and caste of North West India.
4 vols. Cosmo
Pub. Delhi. 1947. Vol. 2. P-20, 25-29-
P-42-45., P-288-92., P-439-40.

endogamous and practice ordinary Mohammadan rules. They worship various tribal deities, gamble and use wine among them. The Muslim Dhobis (washermen) of District Aligarh, who are treated as unclean caste, on the occasion of marriages among them liquor is served to all the participants of the marriage. It is regarded among them as some auspicious thing which soliminise the marriage functions. Besides this, customarily they serve wine to all their kinsmen on this occasion. They have strong tribal council, when the members gather to consider some dispute they are entertained by the wine. Among Muslim 'Gujars' (a lower caste of Rajputs) in District Aligarh, the marriage date is settled by the 'pandit' and both the fathers of bride and bridegroom exchange the cup of liquor on this occasion. This is done by them in confirmation of marriage date. They propitiate the family gods, observe Holi and 'Nagpanchami' festivals and gamble frequently. The Muslim 'Jadon' (a sept of Rajputs in Bulandshahar who are known as 'Chonkarzada', hold Gages water in particular veneration. Almost all are in the habit of taking wine and gambling. This practice among them persisting on from generation to generation,

Crooks, W. : The tribes and castes of North Western India.
Cosmo Pub. Delhi. Vol. 3. P-25-40.

Bernier, Francois : Travels in the Mughal Empire A.D.
1656-1668. ed. by Archbold Constable. 2nd.
ed. 1916. P-252.

prior embracing Islam. Similar is the case with the Muslim 'Jats' (a lower sept of Rajputs). According to their old family traditions they still worship village gods and goddesses and take part in various social evils. The Muslim 'Kumhars' (potters) in this District are divided into several endogamous subcastes. In the company of their family members takes wine and gamble on the occasion of Holi and Dewali. The Meo or Mewati (a caste of fruitsellers) who take part wholeheartedly in all Muslim festivals and religious observances, but according to their old family traditions, participates in all Hindu religious rites and do not hesitate to drink on this occasion. Gambling is common among them. Almost all lower converted castes of Muslims, like 'Qalandars', 'Qassabs' 'Rangrez', Teli, 'Dhobi', 'Nai' etc. have been noted accustomed of wine and enjoying upon gamble.

It is very difficult to comment about any Muslim group which condemn the use of wine frequently. Women, tutor of children, religious people, have been noted habitual wine. The soldiers and military men generally use wine passionately. Besides palm-wine (todi) opium and 'Bhang', also consume liquor in large quantities. The Muslims had become so addicted to the intoxicants that they use to take not for the sake of pleasure but it has become a part of their diet and treat the same more important than the food and other drinks. While

Koran condemns as, "They question thee about intoxicants and game of chance. Say : in both of them is great sin, and same advantage also for men, but the sin of them is greater than their advantages."

B. SEX-RELATIONS :

Fornication, debauchery, developing illicit love connections with either of the sex is strictly prohibited in Islam. In Koran on several places there are directions for strict punishment for the wrong-doers. Apart from this when we study about different castes among Muslims in District Aligarh, we mark, consciously or unconsciously people are found indulged in adultery, sex-relations and slandering. The women of Muslim 'Bediyas' (a vagarent caste among Muslims) of Aligarh are mostly the victim of above crime. Their girls from their early ages becomes prostitutes. Among their subcastes like 'Birigbari', 'Dhaanuk', 'Gandhare', 'Jangali' and 'Tawaif', women are generally spoils and debased. Most of the 'Bediyas' are pilferers and petty thieves. They lead the vagarent's life in camps. They pitch their camps in the villages where some landlord resides. There women start to

Mandelslo, J. Albet de. : The voyages and travels of F. Albert de Mendalslo ... into the East Indies.
Tran. John Devis. 2nd. ed. London. 1669.
P- 24.

Maasir-i-Alamgiri of Saqi Mustad Khan. Eng. Trans. by
Sir Jadunath Sarkar, Calcutta. 1947.
P-229.

Koran : II : 219.

cultivate illicit relations with them. By this trick they assist their men to commit theft in the village.

Mohammadan 'Bhatyaras' (cooks) during Mughal rule in India were serving as innkeepers. At that time beside the Grand Trunk Road there were arrangement of inns at convenient distances for the travellers. The service to the travellers usually were rendered by the women of 'Bhatyaras'. Mohammadan travellers used to pay double than the Hindu travellers, as they used to take most of the other duties from them. The old practice still persist among them on different tourist centres, who serve as prostitutes for the entertainments of visitors. Almost all the lower classes among Mohammadans 'Ajlaf', like Dafali, Darzi, Dhobi, sex intrigues are common among them. Their men and women both are often expelled and punished by the tribal council. In villages where they reside, there remains howl and cry each day against all the criminal acts of their women. Among Muslim Jats usually unmarried girls develops intrigues with the men of lower castes, and when the case is registered with the tribal council, they are expelled. If the lover of the girl belongs to some higher caste, she is pardoned on a fine to provide feast to all the members of the council. The basic causes of corruption among them is due to the practice of infanticide since the old days. They were in the habit of conducting intrigues with the women of lower castes. The same practice still persists among them since the old age. The poor Jats who cannot afford to

purchase the bride they enter into intrigues with the women in their neighbourhood.

From the time immemorial the Muslim community, particularly the upper class, have been accustomed of sexual pleasure. The vice of sex pleasure as we find today in our society is the legacy of past. Sex-pleasure among Moham-madans was encouraged by the abundant booty of captive beauty in wars or through easy purchases of the slaves in markets. Women in India, either due to poverty or having no proper means of subsistances of being widow adopted the profession of public women and prostitution. In the District of Aligarh as well as other parts of this country, the women of lower castes e.g. Domins, Patras, Kumachins, Pari-Shars, and Lulis usually carry out the profession of prostitutes. . .

No doubt, some Muslim Emperors made their best efforts to eradicate the above social vices from the community, but it appears, the profession as find to-day was encouraged by the rich and well to do people out of the Muslim masses. Instead of abolishing this social vice from the country, they ever tried to protect the corrupted women, Not only the Muslim nobles and rich persons patronised the public women, but also the Hindu Rajas and other well to do

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- Crooks, W. : The tribes and castes of North West India. Cosmo Pub. Delhi. 1947- Vol.II. P-34-36- Vol.III. P-25-40.
Ils Majumdar : Social status of Northern Indian women, Agra. P-136.
Tavernier, Jean Baptiste : Travels in India. Trans. by V.Ball. 2 Vols. London. 1889. P-157,259,385.

sections of the society equally gave them full encouragements. Muslim who takes part in this social evil and encourage prostitutes, feel themselves relaxed, they under gross misconception of Islamic rules. They are guilty. Koran in clear terms expresses, "And Whose of you is not able to afford to marry free, believing women, (let him marry) born among the believing maids whom your right hands possess. Allah knoweth best your faith. Ye are sprung one from another, so wed them by permission of their masters, and give unto them their fair dowry, they being chaste, not debauched nor entertaining paramours."

C. THEFT, ARSON AND DACOITY :

The teaching of Islam prohibits theft, arson and dacoity; the wrong doer shall be severely punished. Being aware of this profane social evil, there are certain Muslim castes in this District Aligarh which commit theft frequently and some time commit arson and loot. There is a caste of Muslim 'Bediyas' who are notorious thieves in the District. There is a tribe of 'Baloch' in this District, they are turbulent, reckless and daring men. They never acknowledge the superiority of any one. They are

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- Peter Mundy : The travels of Peter Mundy in Europe and Asia - 1608 -1667. Second Series, London. (Haklut Society) Vol.2. P-216.
Maasir-i-Alamgiri of Saqi Mustad Khan. Eng. Trans. by Sir Jadunath Sarkar. Calcutta., 1947. P-311.
Aini-Akbari : Trans by H.S. Jarret. Vol. 3. Calcutta. 1891-1894. P-258.

professional thieves of dangerous character. They tour in the guise of 'Faqirs', physicians and teachers of Koran. Most of them have acquired landed properties, and several of them have no proper means of livelihood. Such 'Balochs' commit robbery not by violence but by picking locks with needles. One of the party men make entries into the house, and other stand on guard. After committing theft the original culprit receives two third of the property as his share while his confederates who remained on watch, receive one third.

The Muslim 'Jogis' who practice chiefly long continued suppression of respiration, inhaling and exhaling the breath in a peculiar manner by sitting in 84 different attitudes, by fixing the eyes on the top of the nose. They bear different reputations. They wander here and there and get themselves acquainted with the history and accidents of many rich families. Thereafter manage access into those families. After committing plunder and loot, they disappear. One some places they go and pretend to change the copper into gold. Some of them are professional prisoners. Other pretend to deal in mile-stone and disappear by stealing cattles.

Similar is the case of 'Meos' or 'Mewatis' or 'Mina Meos'. They are the great plunderers, at the time

Ila Majumdar : Social status of Northern Indian women. Agra. P-142.

Koran : V : 5, II : 221, IV : 22-25

Crooks, W. : The tribes and castes of North West India. Cosmo Pub. Delhi. 1947. Vol.I. P-242-248. Vol.II. 101-105, Vol.III. P-58-61. Vol. III. P-485-93

of dacoity, they forget themselves either Hindu or Musalman and do not hesitate to attack upon even the religious places like temples and mosques. Though they say themselves Muslim but do not know 'Kalema'.

Koran in clear terms lays down, "As for the thief, whether man or woman, cut Ye their hands in recompense for their doings, an exemplary punishment from Allah, An Allah is Mighty, Wise."

D. USURY :

God dislike such people who increase their wealth by receiving usury. These people are misguided who maintain that usury is equalant to trade and business. God has allowed business but not usury. In District Aligarh there are some castes among Muslims who invest their money in usury and thus increase their wealth. Muslim 'Kalwars' (the distillers) of Aligarh have left their original trade and have started now lending their money. Some of them keep petty shops pipe and tobacco, some are engaged in trade of hide and skin of animals. The 'Rangrezs' (dyers) of Aligarh, after facing hard competition in their profession due to the foreign trade have left their original profession. Most of them are agriculturalists and petty shop-keepers. Some of them have started lending money. Similar is the

Koran : V : 38,39,40.

Crooks, W. : The tribes and castes of North Western India.
Cosmo Pub. Delhi. 1947. Vol. III. P-106-113.

case of Muslim 'Sailgarh' (caste of armourers and polishers). From the time of Britishers their trade gone down, some of them are the sharperers of knife, a pair of scissors or razors. Some started the trade of money lending. Besides this almost all the 'Nau Muslims' like 'Badgujars, Rajputs, Bhats, Bisatis, Ghosis, Gujars, Jadon, Jats lend money freely among the villagers. When the crop becomes ripe, they purchase grain from the borrowers on cheap rates against their due money upon the. Most of the villagers still, from generation to generation are coming on in debt and could not repay the due amount upon them. Those who charges extra amount against the money on loan, they are guilty, they will be severely punished according to Koran, "And what Ye put out at usury to increase it with the substance of others shall have no increase with Allah, but that, which you give in charity, seeking Allah's pleasure, hath increased manyfold."

III. SUPERSTITION AND SYNCRETIC BELIEVES:

In the District of Aligarh, the uneducated masses of Muslims, since birth to the end of their lives believe in folk-belief, superstition, and syncretism. This has been noted mostly 'Sufis' are the basic source of this superstitions.

Aziz Ahmad : An Intellectual History of Islam in India.

Edinburgh. 1969. P. 44-45

In District Aligarh there is a caste of 'Qalandars'. They are the wandering mendicants. They earn their livelihood by showing the tricks of bear and monkey. Some time, instead of showing the game of Bear and monkey, start begging. These indigenous 'Qalandars' some time represents old vulgarised orthodox order. Most of the Qalandars pose themselves as 'Makzooob' (devoted each time in the memory of God). These Qalandariyas exerted great influence upon the masses of Aligarh and use intoxicants frequently. Most of the Qalandariyas shaved their heads and all hairs from their faces and went about wrapped in blankets. Other roam on the street like 'Hindu Sanyasi' and occasionally went about naked.

The most wide spread order is of 'Madaris', in District Aligarh. Originally the order was founded by a Syrian Jew, known as 'Shah Madar'. He migrated to India during 15th century. The 'Madaris' show their affinity with the 'Chishtiya' order. In this order there is found most of the Hindu traits of Yogis as well as from Christianity Judaism, such as use of 'Hashish'. They neither keep fast not perform 'Namaz'. They rub ash on their person and go about naked. This order got influence during the 19th century.

Aziz Ahmad : An Intellectual History of Islam in India.
Edinburgh. 1969. P-45.

The 'Dafalis' (Jesters) of Aligarh are the followers of this order.

There are other several practices among Moham-madans which is regarded as heterodoxy, some of them are remarkably found among the orthodox Molvis in this District. Take for example the use of Amulets (Tawiz). It contains the verses of Koran or the pious formulae. The learned Muslim Ulemas like Shah Wali-Allah and Shah Abdul Aziz in their writings treated amulets as unholy believes. The use of amulets are still very much common among Ali-garh Muslims. There are several varieties of it, which is used on the occasion of different misfortunes and calamities. In rural areas, the cultivators places amulets in their crop fields against the protection of all diseases of crops.

Animoism to which each and every Muslim in his daily life condemns is found attached with his daily practices. Muslims, specially in Aligarh area to a great extent are influenced by Hinduism. They regard that the water of certain well is connected mystically with the water-saint 'Khidr' and with the 'Jin'. The orthodox Muslims use it on the occasion of certain illness. Some orthodox 'Sufis' still among the masses are believed as powerful supernatural men. For example 'Baba Farid-ud-Din Ganj Shakar, people here believe about him that he had possessed 'dast-e-Ghaib' (hidden hand). What he desired,

he always took out from his bag. Similar is the case of Abu Ali Qalandar, who had the supernatural power to ride on a wall. In almost all towns of this district Aligarh there are found graves of saints, about whom it is said that they were beheaded during the fighting with Hindus for the propagation of Islam, and they continued on fighting without the head with them.

In District Aligarh there are several tombs of orthodox 'Sufis', which is held in veneration by the mystics as well as common Muslims. On the occasion of anniversary of these saints, there takes place celebration on their masuoleums. On the grave of some saints, there takes place huge fair and musical assemblies (Qawwali). People gather on this occasion and take the earth from the grave and rub it on their faces. Some take it away for the diseased persons as a remedy. At the mausoleum of Salar Masud Ghazi, who died bachelor, there is celebrated each year the ceremony of his marriage. There takes place a huge gathering of Aligarh people on that occasion at Bahraich. Most of the Muslim of Aligarh worship 'Bhairon'. In villages Muslim hang rags on trees to ward off diseases. This practice is common all over the District among both the Hindu and Muslim community. Most of the 'Molvis' and common Muslims do the 'Sifli Amal' (earthly and vicious magic).

Aziz Ahmad : An Intellectual History of Islam in India.
Edinburgh. 1969. P-46-47.

This correspond to the popular Hindu magical practices, who used to do the same for gaining power over their enemies.

Besides the above there are certain obscurant believes among Muslims of Aligarh. The pregnant women, according to old faith conceal themselves from the effect of eclips of the Sun or Moon both. They bear firm faith, during the eclips if they will move from their places, there will born to them deformed child. Accordingly during the hours of eclips they lie quietly. There are certain days, specially, Wednesday, which is regarded most unfortunate for the birth of a child. On the sixth day of the birth of the child, when the mother takes bath of purification, the rite is celebrated on the pattern of Hindu traditions, as they maintain that the mother gave the birth of the child safely by the good wishes of their goddesses. Almost all the Muslims of lower castes believe in evil eye. They in their own language as 'Nazar'. Generally old women do not give any thing to eat the children in the presence of sweepress, Domins, begger maids etc. They hesitate to expose their child in front of deformed or mutilated persons. The prosperous Muslims fear the evil eye of indigents. To eliminate the effect of the evil eye they take several auspicious names at that moment. In villages of Aligarh when the child becomes ill, the old women take them to the mosque for the breathings of 'Molvi'. On Tuesday or Sunday they caste upon the head of the child dry chillies and

other ingredients and throw the same into the oven. It is regarded as an antidote of the same. Some Muslim believe in 'Sweeping & Blessing' (Jhar-Phunk or waving certain grain over the head of the diseased person or suffering from the evil spirits. Such people call some expert 'Molvi', who wave the branches of certain tree upon the head of the sufferer and blows upon him certain verses of Koran. Most of the the Muslims on this occasion sacrifices goat or chickens and distribute the meat among the poors or needy persons. This act is called 'Sadaqa' on the part of the sufferer.

Most of the Muslims in Aligarh area believe upon 'Panchon Pir'. This is a group of five syncretic saints. Almost all lower castes among the Muslims in this District worship 'Panchon Pir'. The group includes two Hindu saints, Bhairon, the old earth godling and Amina, a Muslim woman identified by Hindus as Kalika, a 'satti' woman. The others are Ajab Salar, Hatli Pir, and Rajab Salar. Some of the Muslims worship Ghazi Mian. There is a Muslim saint, Zahir Pir (the poisonous saint). About him some say that he was a snake godling, some say that he was a martyr, who died fighting with the Rajput's hero Pirthivi Raj in 1192. He still maintains the characteristics of snake godling. The Hindu as well as Muslim beggers visit the shrine during the rainy season when fearful snakes comes out near his shrine.

There is a saint, probably out of Muslim origin, known as Muhyi-ud-Din or Shaikh Saddo. Generally women of lower castes worship him. During 13th century a mosque at Amroha was converted into Shaikh Saddo's house. It is said, in the same house there was practiced all sorts of superstitions and misbelieves. Depression and hysteria among the women generally caused by him. That is why the saint is specially propiated by women. Goats and kids are slaughtered in his name to invite his blessings upon the women and children. Women also maintain that he is the source of fertility for them. Barren women from all over this district usually visit his shrine to receive the blessings. In Aligarh District Muslims worship 'Sitla Mata' (the goddess of small pox). It is she who causes small pox, and epidemic diseases. The villagers in this District maintain that the disease is in the charge of her twin sons, who were Muslims, known as Syed Kaka (Lord Paternal Uncle) that is why the 'Momins' (Julahas) specially worship 'Sitla Mata'. People here in Aligarh feel afraid by the name of 'Hawwa'. This legendary syncretic figure is famous all over the district. According to Hindu mythology there was a malignant spirit known as 'Humma' in the 16th century. That spirit was identified associated with Mughal Emperor Humayun. The spirit generally causes harm and produces different types of atrocities upon the person involved in his charm. Thus people, specially women in dark night do not come out from their houses.

Among all castes of Muslims in this area there is a concept of 'Bhut' & 'Paret'. The 'Bhut' or the malignant souls of those whose death took place in uncleanness or took place due to self-immolation and could not be buried with all religious rites. The souls of such people wanders here and there. Some time attack upon the women and children, and bring torturous effect upon them. Similarly when the death of a woman takes place in the above manner or in pregnancy, she converts into 'Churel'. She also brings her atrocities upon the women and children. People who observe such women 'Churel', say their feet are turned behind and she eats up the heart of her victim.

The referred above superstitions and syncretic activities among the Muslims help us to understand, either enlighten or ignorant both types of Muslims are under obscurantism. Consciously or unconsciously Muslims are totally acting against the norms and values of Islam. Against above all obscurantism, the Fundamentalists, Orthodox and Modernists movements took start in 19th century and 20th century. Though not completely but to some extent the above prohibited practices ceased among the Westernised Upper Classes of Muslims and similarly among the lower middle orthodox classes, but it still persists among all uneducated and lower occupational castes among the Muslims. In the predominant Muslim area, either in proper District Aligarh or in its

Tehsils, the hold of above movements are not very strong. So far the lower occupational castes, residing in remote villages could not be properly approached by the movements. They are still under darkness. There are mosques, but there is no devout. The 'Tabligi Jamat' and 'Jamat-i-Islami' who are professing the doctrines of Islam and making efforts to reach to such areas, still failing to contact the people of these areas. The Muslim masses habituated specially in those remote villages are yielding to popular common obscurantism, largely through folk-beliefs and through participation in Hindu festivals.

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CHAPTER - VI

C O N C L U S I O N .

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The sociological study of Muslims in District Aligarh refers to the study of whole community in its past and present perspective towards social, economical, political and religious fields. In this District there reside Muslims of different shades, castes and tribes. The largest number of Muslims are those whose ancestors embraced Islam during the regime of different Muslim governors appointed in the District. There are Muslim 'Rajas', 'Zamindars' and 'Nababs who received 'jagirs' in rewards from Muslim rulers. There resides several Muslim families in proper Aligarh as well as in its adjoining areas whose land ownerships were confiscated by the Britishers. There are certain Muslim families whose ancestors during Muslim regime held high positions and their descendants are now leading their days in humility. There live well to do Muslim Rajput families whose ancestors were honoured and decorated by Muslim rulers. The same position they still want to maintain. The social and religious study of different high and lower castes of Muslims reveal that most of them have borrowed different customs from Hinduism. In the light of the preachings of

Islam when different high and lower castes of Muslim have been evaluated there **were** found among them practices of various superstitions and syncretic believes. (The manners and traditions discussed here among Muslims have been traced from the Hinduism, being living since a long among the native communities. /

District Aligarh being situated in between the 'Duab' of two famous **rivers** Ganges and Jamuna, from its earliest days **remain** the central meeting place of various tribes and nations. From the time of Sultan Mahmood Ghaznavi -997-1130 A.D. down to the accession of Emperor Jahangir the immigrant **ra**ces of Muslims in District Aligarh had developed themselves into an Indianized heterogeneous community. The Muslim community, however, presents a sharp contrast to the vast Hindu majority towards religion and certain manners and customs imposed by the Islam. The Muslim community though came into the contact of several dominating sub-castes of Rajputs, e.g. Badgujars, Jadons, Jats, Meos, Chauhans, Gahlots, Bhats or Bhattis or Jaiswars, but politically and culturally they maintained an exclusiveness towards the old indigenous inhabitants of this area. The Muslims in this particular area enforced its rigidity in ideas and actions, exerted its influence upon the inhabitants traditions and manners. The religion of the old inhabitants of this area equally proved strong. Though Islam moulded the character of the old inhabitants of this area, the inhabitants of this area

equally moulded the character of immigrant Muslims. If we cast light on their language, culture and manners, we can easily mark, the Muslims of this area differ to the Muslims of other parts of India.

Muslims of District Aligarh are the mixture of two types of stocks, one whose ancestors immigrated from foreign countries and made the District as their new homes, the second are those Muslims whose ancestors embraced Islam and are called in local language as 'Nau-Muslims'. The migrated Muslims after some generations mixed into the local converted Muslims and became local in real sense. They support the local people in most of the affairs of life and administration. The local converts as well as foreign Muslims are not now much distinguishable and they comprised as Muslim masses.

The converted Muslims 'Nau-Muslims' are sticked to Islam and do not materially alter their outlook and social position. The change of religion occurred in their own environments and atmosphere. Among them still exists their own superstitions and caste restrictions. Many converted Muslim Rajputs still prefer to designate themselves by their original clan, and add in their names their family prefix, as 'Kunwar'. The 'Lalkhani' converted Muslim Rajputs still relates themselves to the 'Surajvanshi' clan and feel pride being related to the Badgujar's clan. Mostly the 'Nau-Muslim' add in their names 'Shaikh', but the converted Badgujar Rajputs of this District add in their

names 'Khan'. For example Kunwar Ammar Khan, Kunwar Meraj Ahmad Khan etc. At present in this District there are several old Zamindars and Landlords, they are called as 'Rajas'. About such 'Rajas' once Emperor Jahangir remarked, "The people of this country (Rajaur in Kashmir) were in old times Hindus, and the Landlords are called Rajas. Sultan Firuz Tughlaq made them Mohammadans, but they are still called 'Rajas'. They still have the mark of the time of innocence. One of these is that just as some Hindu women burn themselves along with their husbands (bodies), so these women (the Rajaur Women) are put into the grave along with their (dead) husbands. I heard that recently they put alive into the grave a girl of ten or twelve years along with her (dead) husband, who was of the same age. Also when a daughter is born to a man without means, they put her to death by strangulation. They ally themselves with Hindus, and both give and take girls..... I gave an order that hereafter they should not do such things, and whoever was guilty of them, should be capitally punished." The orders of Emperor Jahangir could not brought much reform in the custom of 'Sutti' as well as 'infanticide'. The same practice among the Rajputs as well as other Hindus continued on during the reign of Mughal Emperors. Emperor Shahjahan also tried to bring reform in District Aligarh towards that end and, brought out strict orders against above practices.

In this District, there found three types of converted Muslims. There is a group of 'Nau-Muslims, who embraced Islam voluntarily coming into the contact of Muslim missionaries. These missionaries were famous and pious Muslims, they played an important role with this group. The shrines of these holy saints still exist in proper Aligarh as well as in its adjoining areas. The second group of these converted Muslims are those who embraced Islam for the sake of worldly benefits. During the reign of Aurangzeb most of the Hindus acquired high posts after embracing Islam. Such converted Mohammadan landlords, Zamindars and Rajas, who still hold big properties in this District, they acquired all being the associates of Emperor as well as having faith in Islam. The third group of those 'Nau-Muslims, about whom it is said that they were forcibly converted by Mughal Officers. They are mostly untouchables and belongs to lower castes. This should be noted that these forcibly converted Hindus returned to Hinduism whenever they got a chance.¹ The fact becomes clear when we

Tuzul-i-Jahangiri or Memoirs of Jahangir : Roger and
Beveridges. 2 Vols. London. 1909-14.
Vol. 2. P. 180-81

Gustave Le Ben : Les Civilization de Inde. (Urdu translation)
Tammaddun-i-Hin by Sayyid Ali Bilgrami,
Agra 1913. P-84-85

1. Tarikh-i-Ferishta of Muhammad Qasim Shah Ferishta.
Eng Trans. by Lieutenant Colonel John Briggs.
4 Vol.s. London. 1829. Vol.4. P-487.

observe the policy of Mughal Emperors towards the indigenous majority communities. By the middle of the 14th century there was a fairly large number of Hindus in Government services. They held highest posts in the revenue and accounts departments rather than army. The Mughal Emperors awarded the highest rank among the Rajput nobility of this Aligarh District. The Hindu higher class was free to profess his religion and to follow its practices, they ever maintained the rule of untouchability and other caste restrictions, even among their converted Muslim relations. The caste differences, pollution and other social and cultural distinctions which still exists is the legacy of the past.

In company of Muslim gentry and nobilities the Hindu majority developed its economic and social conditions. They raised their standard of food, clothings and material goods and began to offer their family members extravagance gifts on the occasions of marriages and births. The Muslims who had the means, were famous for their hospitality and generosity. Their extravagancy in some ways proved disastrous for them. Wealth seldom comes to stay. According to Islamic injunctions the Muslims could not accumulate wealth. The law of inheritance, which requires the distribution of properties, moveable and unmoveable, among the heirs according to a fix proportion was also responsible for their poverty. The doctrine of dependence upon God for

the fulfilment of all needs was positively encouraged by them. These characteristics of Muslims did not influence the Hindu majority, they continued to follow their own traditions.

The natives of this area picked up several new industries which Muslims brought with them. Muslim started to produce goods which would satisfy more and more sophisticated needs and tastes. Towards this end their contribution is regarded as the hall-mark of Muslims. They gave the art of utensil making, object of decorations, making ornaments with copper, brass, silver and gold. They produced different designs in textile, and prepared different types of cloths. The tailored clothings became common among the local inhabitants after their establishment in this area. The names of different objects and materials which was not known by the local inhabitants was their original contribution, for example the names of different types of food, sweets, cloths, places and other objects.

The immigrant Muslims generally settled in proper Aligarh as well as in its proper towns. They were habituated of urban life. The development of proper Aligarh city and its adjoining areas took place during the rule of Muslim Governors. They increased the size of the proper town as well as developed several new settlements like 'Mauzats', and 'Kasbats'. The development which took place in Aligarh, helps us to understand that urbanisation can be regarded as

a Muslim contribution for the local inhabitants. They brought in the city several architectural developments. Their contribution towards this end are several masterpieces of mosques and tombs which still exist all over the city, and its adjoining areas. They brought in common public use, stone, bricks and mortar for the construction of their own houses. A visit of the older part of Aligarh or 'Balai Qila' gives the idea of how the new styles of domestic architecture they envolved along with the process of urbanisation, and also how this domestic architecture represents the typical elements of a common life. The Muslim architecture in the proper city is of new style, its arches are quite different to the Hindu architectures. The chief beauty of this style is the elegance with which the cufic and 'Tughra' inscriptions for the surface decoration, minarets are constructed with the bulbs of the domes. The tomb of 'Shaikh Shah Jamal' and other saints in the District as well as the city mosque which is known 'Jama Masjid' are of unique style.

Besides the construction work, Muslim rulers developed various resources and brought developments in other fields. In proper Aligarh as well as its Tehsils they adopted effective measures towards economic resources. They constructed roads and increased internal peace. Provided different measures towards the protection of people from oppression, plunder and loot during journey on the roads.

They brought into force the Islamic Jurisprudence for the decision of criminal and civil suits. The trial was opened with the praise of God. The Judge was bound to invoke the guidance of Almighty in a set form before pronouncing the sentence. During Mughal Rule there were less speculation and dishonesty among the natives officers. During the regime of Emperor Shah Jahan canals were constructed which were an effective source of irrigation. During the reign of Sher Shah and his successors there were constructed great military high ways. At that time though the roads were not metalled even then there were security arrangement for the travellers against dacoity, arson and loot.

In 17th and 18th centuries the Muslim masses of this area found the English engaging themselves in military and political contests with the Indian Rulers. The English people when made efforts to take the area of this 'Duab' under their hold, the occupant Rajas and Nawabs tried to repel them. The Muslim rulers of this area were against the supremacy of Britishers. There occurred battles on various places in the District. The Muslim Nawabs and Rajas noted that their resources against Britishers were meagre, as Britishers were stronger in moral qualities as a nation as well as had superior intellectual and scientific material power. The passing of Muslim rule into the hands of Britishers means not merely political change but the challenge of a new culture, a new age. Muslims in this District were disunited

due to their family conflicts as well as property disputes. Apart from this there was hatred in between 'Nau-Muslims' and other high castes of Muslims. Over all Muslim of different castes, classes and tribes having differences in faith and practices presented themselves in a disunited front before the alien rulers. They had no courage to resist the political power of English as well as the administration of Western culture. Before the Muslim community of the District there were alternative to stick with the fundamental religious and cultural traditions. Education which was not wide spread among them, the younger generation began to learn Western sciences. The Muslim community as well as educated Hindus, had build-up the Hindu-Muslim or Hindustani culture of which they were very proud. The decline of Mughal Empire and the rise of British power had a direct and adverse effect on the economic prosperity, political hegemony and social and cultural dignity, which the Hindus and Muslims had enjoyed for several hundred years. The British rulers ejected the intermediary Muslim nobles and Jagirdars, who used to let out their estates to Hindu farmers. They began to deal with them directly. The British officers to earn their fame among common farmers, made ordinary tenants hereditary landlords under their Permanent Settlement Act of 1793.

Apart from the above the Britishers acquainted people with several modern public amenities. They spread railways all over the District. The effect of this means of

communication has been most remarkable upon the masses. The high caste native Hindus who were expected not to travel by train due to contamination from their meaner fellow passengers, has been discredited by them. The city running water services through pipe-lines was also proved most successful, as it brought many conveniences for the city dwellers. The innovation of railways and city water services caused a modification in the rules of social life and traditional customs both among Hindus and Muslims. The city trade under the changed condition have been revolutionised. The use of telegraph in trade helped in finding out the fluctuating rates of different markets in India. The ancient merchant houses with large store-houses, the old means of communications, e.g. camel carts and bullock-carts disappeared from the area. The middle classes who were in the hands of big traders, began to deal directly with the distant markets and firms. The petty village cloth merchant or corn dealers began to deal directly with the agents in Bombay and Calcutta. The rates of articles became same all over the District. The resources of the District steadily developed by the construction of roads and bridges. In this small District there were appointed officers, their jobs were to attend the public problems as well as to regulate the action of Government property. The Britishers in real sense furnished number of facilities for the masses of this area. They settled the

land disputes, relieved people from the miseries of famine, spread artificial irrigation, established education system and postal system, introduced codified law with due regards of local customs and social wants. They organised medical facilities and sanitation. They put hold upon the corruption and oppression, saved people from unwanted incidents by their civil administration. They developed the concept of self-rule among the masses by establishing local-self government and municipalities

The English people where assisted people towards all affairs of public life, they committed certain blunders. They discredited the feudal Muslim aristocrates and abolished the land lords. Similar was the attitude of Britishers towards the services of the Muslims. They gradually began to remove Muslims and employed in place of them Hindus. The Britishers distrusted upon the old members of the services, who were largely Muslims. The higher and middle classes of Muslim had, to some extent, religious prejudices against the Britishers and their culture but they hated them mostly because they regarded them as usurpers, who were destroying the Muslim Empire to which they served from generations as well as they were likely to destroy the Muslim culture. Towards this compaign the Britishers built up a gang of Hindu conspirators in their support. The hatered among the Muslims dayaby day increased due to the various religious, economic,

cultural and social motives. They regarded English as the enemies of Islam. They maintained that the English education would by itself a means in spreading christianity. This is fact that the British Government encouraged christianity.

The Britishers received the 'Diwani' rules from Mughal Emperors on the condition that they would maintain the Islamic Judicial system. As soon as they found themselves powerful enough, put an end to all religious tribunals and established civil courts in which all the higher officials were Britishers and the lower officers were Hindus. This hurt the economic interest of Muslim 'Ulemas', 'Kazis' and 'Muftis', who found themselves out of work. The teachers of 'Madarsas', who were engaged to impart religious education were abolished. At the same time the deplorable condition of the masses, specially of the cultivators and artisans, under the British regime was economically disastrous and emotionally distressing. The 'Ulemas' as well as higher and middle class of Muslims, who were associated with the Royal Court had close contact with the common people being their religious teachers and guides and had sympathy with them as their brothers-in-faith. The independant 'Ulemas', who were associated with the puritanic reform movements, were bitter enemies of the British Government. From the social point of view Muslims of this District had a bitter grievance against the foreign rulers because they regarded them as an inferior race and avoided social contacts with them. The secular character of British Administrators, the Muslims

maintained it as irreligious. The high standard of living, Muslims condemned as vain and wasteful. The easy social relations between men and women appeared to them to be immoral.

The above repercussions on the part of higher and middle classes of Muslims was one of the forced submission, and the part of 'Ulemas' and the masses one of bitter resentment and hostility. Before 1857 there started a struggle for the liberation of India from the clutches of Britishers. This unrest took the shape of the revolt in 1857. In this revolt there took part by Hindus and Muslims equally together with chiefs and rulers of the states. The participation of Muslim 'Ulemas' and other masses developed into a religious fervor, and turned into a powerful movement. The British officers from the beginning were against the Muslims, therefore they showed their doubt regarding 'MUTINY' upon the Muslims. In revenge of the same they hanged thousands of Muslims even on the slightest suspicion of being implicated in the movement. They confiscated the 'Jagirs' and other properties of many Muslims. Besides this, they replaced Muslims by Hindus on their cultivable lands as well as Government services. After the Mutiny the new policy of Government threaten to ruin the higher and middle classes of Muslims and caused upon them great distress.

The future of Muslims became dark without any ray of hope. Sir Syed Ahmad Khan, a man of high intellect

and moral stature was the great admirer of Britishers and western culture. For him the hatred between English and Muslim was a matter of great distress. After the revolt of 1857 he assessed the future of Muslims absolutely dark. First he made up his mind to leave India, but he could not do so due to his moral conscience. He decided next to remain in India to guide and help his people 'Qaum', through that terrible crisis. He drew up a comprehensive plan to save the Muslims from material and spiritual ruin. He tried his best effort to create reconciliation between Indian Muslims and the Britishers. This was his most important mission. He wrote several articles in which he insisted upon Muslims to dine and sit with the English people, Muslim can use their utensils and even eat flesh of animals slaughtered by them. Towards this end he wrote thoughtprovoking articles in his journal 'Tahzibul-Akhlaq', and a number of major and minor religious matters. Next effort of Sir Syed Ahmad was to dispel the prejudice of Muslims related to higher and middle classes against the English language, modern science and western culture. He felt that by learning and acquiring as well as by serving upon higher posts in Government, Muslim can enjoy more or less status as they had during the Mughal Empire. He took first step towards this end in 1862, set up an organisation under the name of 'Scientific Society'. The society's job was to translate scientific and historical works from English to Urdu and to publish them, that Hindus

and Muslims both may become familiar with the Western Sciences and may appreciate its values. His great achievement towards this end was the foundation of the college at Aligarh. The college was his focal point for the reform and progress of Muslims and Hindus both. The foundation of college was the turning point in Sir Syed's life. He was opposed by Muslim 'Ulemas', the masses, the people of his own class as well as by many narrow minded Englishmen. Yet with the help of some enlighten Muslims, broad minded Englishmen and Hindus, he became successful. Among educated Muslims there developed the sense of understanding about English people as well as about their institutions. The British rulers when realised the attitude of educated Muslims and found them realistic towards themselves, they extended whole hearted cooperation with them. The Government according to this new social change, changed its policy. It managed to win over the higher and middle classes of Muslims by awarding them a substantial share in higher education and Government services. The Muslims when found their sons appointed on higher posts, accepted Sir Syed Ahmad Khan as their leader, through him they could easily secure the goodwill of the Government. Sir Syed's heroic efforts within a very limited time made Aligarh College a model of the time. The college brought much emphasis on the physical and moral development of the young students as well as on their intellectual training.

English people though did much with the country

as well as with the people but could not succeed in exciting any ardent feeling of devotion to their rule. The educated and sensible people were of the opinion that English Government was meant only for that days, a consitution on popular basis was out of the question. Each classes of the various communities had its special grievances. The nobility had the feeling that they were excluded not only from their occupations but also from military services. They disapproved the British law of impartiality which abolished the traditional distinction between the gentlemen and the menials and allowed the menials to drag a 'Nawab' or 'Raja' before the ordinary court. The middle classes who approved the British rules, were equally against their restrictions. They joined the camps of Nawabs and Rajas towards destesting the educated interlopers. Business though spread and became much popular but the traders even showed their discontentment. At that time it was not possible to make a large fortune in a short time. The business class raised objection against direct taxation and the income taxes. The town artizans and labourers found their handicrafts less remunerated because they had to compete with machine made goods. The English regime was much liked by the ordinary villagers. On one side they became the owner of the land and on the other side had no sense of modern

amenities like sanitation, medical aid etc. Towards the clearance of revenue, they were granted reasonable protection for life and property. They were fairly contented. They were secured against the moneylenders as well as there were special instruction to the local officers regarding the sale and mortgage of their ancestral lands.

In District Aligarh the greater number of population is of Hindus, then comes Muslims, next to them are other castes like Jains, Christians, Sikhs etc. In this District there is no uniform population of Muslims, The population of Muslims in greater number is in 'Upper Duab'. It is due to the nearness of Delhi. In proper Aligarh Muslims are found in greater number in comparison to its other parts. On examination of the social organisation and hierarchical order of the Muslims, it is marked, that it resembles with the caste system among Hindus. The whole community is broken into different castes, endogamous units, over and above of it there is hierarchical organisation. Among different castes there is allocation of functions. The rituals and method of worship resembles to the majority communities. There is concept of pollution on the basis of occupation, this fixes the position of various units in the social scale as high, low, clean or unclean.

Among the different castes of Muslims at the apex are Syeds. They are found mainly in Tehsil Atrauli and other part of the district. They are mainly engaged in Government

and religious services. Their educational standard is high and economically they are better than other castes of Muslims. They are considered to be the descendant of the early Islamic nobility of Mecca and Madina. This respect Syeds expect from the Muslims of different castes, but at present no due consideration is given towards them. At present in this District Syeds are divided into two sects, Shia and Sunni. They do not intermarry. Besides this, Syeds are known by other names like 'Baghdadi', 'Tabrezi', 'Jafri', 'Siddiqui', 'Rizvi', 'Raza' etc. Apart from this there are some syeds subdivisions, who do not directly relates themselves to the Prophet's family, they claim to be the spiritual descendant of Syed saints as 'Chishti', 'Jalali' and 'Qadriya' etc.

The Shaikhs rank second on the social scale. The term Shaikh denotes pious spiritual guides and religious teachers but in India it denotes a distinct group of people. The Shaikhs of District Aligarh narrate different stories regarding their origin. Some of them who hold high positions say to be the descendant from early Muslims of Mecca and Madina. During the time Prophet Mohammad there were two sections of Shaikhs, (i) the Muslims resident of Mecca who gave shelter to Prophet and their fellow immigrants were known as 'Ansars'. (ii) the other Muslim citizens of Mecca who migrated to Madina with Prophet were called (Muhajrin). Thus each Shaikh in Aligarh traces his origin from the above two sections. There are other Shaikhs who relate themselves

to the four 'Khalifas' and their names are set accordingly as 'Usmani', 'Qureshi', 'Siddiqui', etc. Apart from this the greater number of Shaikhs are those who embraced Islam. They say themselves 'Shaikh' as they embraced Islam under some reputed Shaikh or 'Sufi' or 'Kazi'. The study of the individual castes of Muslims in Aligarh makes clear that there have occurred changes among lower to higher castes. There are several examples of Muslim traders, Government employees and other industry owners. Since their socio-economic status raised, they began to add in their names the prefix of 'Shaikh Siddiqui' and 'Syed', who originally either were 'Bhishti' or 'Bisati' by caste. There are numerous instances of converted Rajputs, who have added in their names the title of 'Khan' and claim to be a Pathan descendant. The butchers (Qassabs) of Mohalla Upper Cote in Aligarh, claim to be Qureshi descendant of an Arab tribe and say themselves 'Shaikh'. The claim of such pseudo 'Shaikhs' and 'Pathans' do mean their assimilation in pure 'Shaikh' and 'Syeds' or 'Pathans'. Though there has passed one or two generations, even then there is going great tussel between these castes in proper Aligarh. The basic cause of the rift is, the lower castes of Muslims who possess themselves as pure 'Syed', 'shaikh' and 'Pathan' have gradually given up their traditional practices and customs. They have acquired the customs and prectices of higher castes. Their women now

come out in 'Burqa' (viel). Their daughters and sons have joined University and live like the sons of higher castes of Muslims. They have started to perform all religious rites such as marriages and funerals according to the higher castes of Muslims. The census report 1831 and 1891 furnishes an elaborate lists of all such lower castes, but at present due to their merger into the higher classes of Muslims, their correct figure is not traceable. The 'Julahas' (Weavers) now claim as 'Shaikh Momin' or 'Shaikh Ansari', the 'Mirasi' (Musicians) claim to be 'Qurreshi', the 'Qassab' (Butchers) claim to be 'Shaikh Qurreshi', the 'Bhishtis' (Watermen) claim to be 'Abbasi'.

The third in social order comes the 'Mughal' and 'Pathan', both are equal in social status. About 'Pathans' it is said they came from Afghanistan or from Pashto speaking tribes of North West Frontier Provinces. 'Pathans' are settled all over the District, and divided into four major sections as 'Yusufzai', 'Lodi', 'Ghauri', 'Sherwani'. Within these divisions there are further sub divisions into smaller sections, who say themselves 'Ghilzai', 'Mohammadzai', 'Durrani', 'Afridi', 'Bangash', 'Dilzak', 'Khatak' etc. In this group there is also mixture of some lower castes of Muslims, whose origin cannot be traced. Most of them are engaged in Government and private services. Some of them run private businesses. The 'Pathans' residing in villages are cultivators. Education among them is not much wide.

The 'Sherwanis' and 'Lodis' and 'Ghauris' have much progressed in educational fields and have acquired highest posts in Government of India. Most of the 'Sherwanis' are engaged as Professors and teachers in Muslim University Aligarh as well as in other Universities of India.

Nesfield maintains that there is no barrier in marriages among the 'Ashraf' castes like 'Syeds', 'Mughals' and 'Pathans'. He is wrong in this assumption. The rule of endogamy among 'Ashraf' castes are far more strict than those observed by the lower castes of Muslims. The tendency of maintaining the purity of blood among higher castes of Muslims is predominant. 'Shaikhs' and 'Syeds' specially prefer to marry their sons and daughters within very limited circles. Some time the endogamous circle becomes so narrow that they include only the extended kinship group of one's father and mother which is called 'Kuf'. If a suitable match is not available in the 'Kuf' or within the limited endogamous limits and there is need to establish marriage relationship, they trace a group of equal status. Higher caste Muslims marry their daughter and sons late, but they hesitate to give their daughters in marriage to man of lower caste. A higher caste Muslim feels proud of his superiority and, boasts as, "we can take your daughters, but will never give you our daughters."

There are several major Muslim Rajput septs like

'Bias', 'Badgujars', 'Bhatti', 'Bisan', 'Chauhan', 'Chandel', 'Panwar', 'rathor' in proper Aligarh as well as in its adjoining areas. Their family traditions and customs are still different than the common Muslim. They are found in greater number in Aligarh District. They do not mix with the Muslims of lower occupational castes. They base their position as the old rulers of this District, and maintain that they belong to higher descendants, Therefore they prefer to marry among higher castes of Muslims like 'Syeds' and 'Shaikhs' etc. The Muslims of higher castes abide by their own rules of endogamy, they do not like such marriages. Generally the Muslim Rajputs choose their marriages in their own small circle. They are justified in their stand as during Mughal rule in India, their sons and daughters were married among the Muslim Nobles and Emperors. Sometimes, when they do not find suitable partner within their own group, they prefer to marry among Hindus of equal status. There are several examples in this District, some Rajput families on one side are Muslim and on the other side Hindu. Muslim Rajputs in their customs and observances, still follow some of the Hindu practices. They still abide by the Hindu rules of exogamy and generally do not marry first cousin, either cross or parallel. In some cases they develop marital relationship in distinct degrees, exogamous kin-ship in which marriage is prohibited on both paternal and maternal side. Though they are Muslim but act against Islamic law of marriage.'

Islam permits the marriage among near kins, both cross and parallel.

Below the higher castes of Muslims and Rajputs, there resides a number of clean occupational castes, which constitute the bulk population of District Aligarh. They are the descendant of the members of Hindu clean castes who have been converted to Islam from the different castes. Among many occupational castes, there are both Hindu and Muslim sections, such as 'Barhi' (carpenter), (Darzi) tailor, 'Dhobi' (washerman), 'Kumhar' (potter), 'Lohar' (blacksmith), 'Nai' or 'Hajjam' (barber), 'Teli' (oil presser) etc. all these Hindu and Muslim occupational castes towards business enterprises are united in one. But for social and ceremonial purposes each of them is limited to itself. On the occasion of marriages ceremonial feasts, mutual ceremonies, they act as a separate unit. All the clean occupational castes can be put into three categories (i) castes which are entirely Muslims, their counterpart are quite different to them and are pure Hindu, (ii) castes which have larger section of Muslims than Hindu, (iii) castes which have larger Hindu section than the Muslims. Among each of these categories there found varied type of mixture of Hindu Muslim customs and traditions.

The caste of 'Atishbaz' (firework maker), 'Bhand' (jester), 'bhatyaras' (inn-keeper), 'Bhishti' (water carrier), 'Momin Julaha' (Muslim weaver), 'Mirasi' (Musician), 'Qassab' (butcher) and 'Faqir' (begger) are now entirely Muslim. Their

counterpart Hindu caste do not exist, if there exist, they are known by different names among Hindus. Take for example 'Bhishti', among Hindus their counterpart are known as 'Kahar'. These two differs in all respects. Similar is the case of 'Nai', Faqir etc. Muslim 'Nai' is called as 'Hajjam' and Hindu Faqir is called as 'Harjala'. About 'Bhands' (jester) it is said, they are the descendant of 'Bahrupiyas' among Hindus but W. Crooks contradicts. He maintains that 'Bhands' are inferior than 'Bahrupiyas'. The caste of 'Bahrupiyas' is purely Hindu and have their own traditions and customs. The 'Qassab' (butchers) is purely a Muslim caste, its counterpart caste among Hindus is 'Khatik', which is regarded as depressed class caste. Among Muslims there is still a caste of 'Chikwa'. It resembles to 'Khatik'. It is the only goat meat supplying caste among Muslims. It is a separate Muslim case, 'Chikwa' do not slaughter cows because of the past traditions. The Muslim caste for supplying the beef and cow meat is known as 'Qassab'. There is no proper origin of 'Qassabs' is available. Some say Qassabs are those who formed a separate branch of 'Chikwa'. On slaughter of cow and beef they were outcasted from the 'Chikwa' caste. There is vast difference between the two castes. The 'Chikwa' and the 'Khatik' are guided by their own religious Hindu and Muslim codes.

There are larger section of Hindu and Muslim both among 'Darzi' (tailor), 'Dhuniya' (cotton carder), 'Kabariya' (greengrocer) 'Manihar' (bracelet maker), 'Saikalgarh' (metal sharper) and 'Rangrez' (cloth painter). The caste of tailor is an ancient one known as 'Suji'. The caste is purely occupational, it do not hold the status of a separate caste. It is an occupational caste which can be adopted by any person belonging to any caste. 'Kabariyas' caste is still a distinct and corporate caste. Among them Hindu and Muslim customs and traditions are combined. 'Kabariyas' residing in villages belong to Hindu religion and in proper town they profess Islam. William and Nesfield maintain that 'Rangrez' (cloth painters) as a separate caste but it seems that they do not constitute a distinct group which can be called a caste. The profession of cloth painters day by day decreasing on, therefore most of the 'Rangrez' have adopted other professions. There are certain Muslims in the District who are following this old profession.

The caste of 'Dhobi' (laundryman), 'Kumhar' (potter) and 'Teli' (oil pressure) constitute large number of Hindu group than Muslims. All these castes have their own endogamous rules, their own customs for ceremonial observances. "Dhobi" among Muslims are treated superior than 'Bhangis'. They enjoy social status equal to other castes like 'Nai', 'Chikwa' etc. Prof. Hutton in his book maintain 'Dhobis' as low in the social scale on account their occupation. The case of 'Kumhar' is still endogamous and practice

many Hindu rites. Muslim potters generally in proper Aligarh are known as 'Kasgar'. Risely considers that 'Teli' (oil pressure) have been recruited from the higher Hindu castes because oil is used by all Hindus for domestic and commercial purposes. According to the traditions of this District, Teli rank quite low in the social hierarchy. They rank slightly higher than the 'Chamars'. The Telis of this District are endogamous and divided into several subdivisions as, 'Bhalim', 'Desi', 'Doasna' etc. They marry in their 'Kul'.

Among Muslim this has been noted that the caste differs from the occupations of the individuals. In this District there are number of 'Darzis' (tailors), 'Kabaryas' (greengrocers) whose caste differs from their occupations. Most of the 'Darzis' belong to higher castes among Muslims but carrying on the occupation of 'Darzi'. Similar is the case of 'Dhobis' and greengrocers. Most of the Muslim of mixed higher castes carrying out the above professions. As the matter is concerned with the caste, it is social unit, it effects its reaction on its members either directly or indirectly in the matters like marriage and social and economical intercourses. An occupational unit on the other hand can be identified with a certain exclusive social group, there is no caste restriction upon its members. The occupational group bear no caste identifications, it is purely united for trade union purposes. On the whole it does not

function as a distinct social unit. In District Aligarh there is a caste of 'Bisati' (general merchant), 'Panwala' (betel seller) etc. such trades are carrying on by these people related to different castes ranking high and low both, In such cases the caste status is not effected.

Among the clean occupational castes it has been noted, as an individual changes his profession, his caste generally vanishes. When he adopts the new profession, there emerges his new caste. Among Muslim Rangrez (cloth printer), 'Bhatyaras' (inn-keepers), there have gradual decline of their social unit. Some time back 'Rangrez' were a distinct caste but the recent census report do not specify 'Rangrez' as a separate caste. From some time back the profession of cloth printers dyers have been reduced considerably. There has opened in the city number of laundry shops, there in, the same work is done. In order to earn their livelihood the cloth printers have had no other choice but to leave the traditional occupation and take up some other work. Similar is the case of 'Atishbazz' some time back it was a distinct social unit, now gradually disintegrating and vanishing. The same is true with the 'Bhatyaras' (innkeepers). Before the installation of railways and other means of quick transportation, travelling from one place to another was very troublesome. People used to travel in the day and rested at night. At that time there was the provision of inns (sarai) for taking shelter during the night

journey. From the start of railways, inns generally lost their significance and with the inns 'Bhatyaras' as a social unit disintegrated. There are number of 'Bhatyaras' at present in this District who are engaged in different occupations. Many descendants of Bhatyaras either have opened shops in the towns or they took up the occupation 'Nanbai' (baker). At present in District Aligarh the 'Nanbai' (baker), 'Bawarchi' (cook) and 'Halwai' (confectioner) together constitute almost one social unit. The changing socio-economic conditions of the District, during these days, giving birth to some new castes. There are several 'Julahas' (cotton carders) adopting the profession of 'Qassab' (butchers), as the supply of beef day by day increasing on. The 'Faqir' (beggars) who depended upon the traditional profession, now entering into day-labourers because of the deteriorating condition of their old profession.

The Muslim community in Aligarh acquired in due course of time features of the native castes. The Muslim society based upon caste system has created social discrimination. This is against the philosophy of Islam. Islam gives emphasis upon equality and universal brotherhood. Islam discards the distinction based upon lineage or occupation. According to Prophet of Islam, every Muslim, irrespective of his rank or his birth is equal in the eye of God. Every Muslim shall be judged and discriminated by God alone

on the basis of his deeds bad or good. Islam centres around two basic principles. (i) oneness of God - 'Wahdahu-La-Sharik' and (ii) brotherhood among all the believers of 'Allah'. According to Muslims, God is the only creator of this universe and there is no one else to share His glory. Between God and His believers there is no other intervening authority. Every person is equal to every other irrespective to his power and wealth, each shall be judged by Allah in the light of his deeds. The whole structure of Islam coming after into the control of Hinduism became the victim of social discrimination. In this area, though people embraced Islam, yet the idea of Islam, could not be substantially enforced and brought into practice. The idea of equality and brotherhood exists to this day but in practice there have been social grades within the Muslim society. The social segregation in Aligarh led the Muslim social organisation split on the lines of the already established Hindu caste system.

Islam lays stress upon the cultivation of good virtues. It stress upon 'Namaz', 'Roza', 'Haj' and 'Zakat'. Islam is a practical religion, the negation of the fundamental practices is counted as sin. What is right and just must be not only practical but also wholeheartedly propagated. Islam insists upon to earn one's own living by honest seeting. By good deeds and by performing kind services to others, Muslims prepare themselves in advance to enter into the paradise

after inevitable mortal end. They have no superstitions. Islam stress upon great respect and devotion to parents and sons. Similarly the parents as duty bound take care of their children as their means allow to them. To memorise the 'Koran' still regarded as a sacred achievement. The devout of Islam still feel proud of their religion and maintain that 'Salvation' (Nijat) lies only in following the path of Islam. They adhere strictly with the broad features of Islamic injunctions. Those who have firm faith on the religion, observe the fast of 'Ramzan'. They avoid even to swallow the spittle all the day of its continuance. Some rigid Muslims keep fast even on the march and in battle fields, though under such conditions the observance of the fast is optional. The month of 'Ramzan' is regarded as the month of religious purification. Still among Muslims there is found great eagerness for breaking the fast together at the residence of one another, turn by turn. Muslims take part wholeheartedly in offering 'Zakat' (charity). The Muslim who can easily afford the pilgrimage, annually goes to Mecca. The pilgrimage to Mecca annually is an event of importance. Among Muslim still there is found a craze for 'Haj', and each wants to become 'Haji'. Though pilgrimage to Meccas is essential for all Muslims all over the world but under Islamic rules, it is compulsory for those who can afford the journey keeping good health. Besides this, they

are free from all family liabilities. Edward Terry, "praises the religious tenacity of the Muslim community who would rather prefer to die than to eat or drink, which their Islamic law forbids them".

The religion of Islam is a way of life. In it there are fewest number of festivals. In India, in Islam there has cropped up various devices of festivals and feasts. In Islam there are certain feasts which should be celebrated with marked solemnity. Its number are multiplying on in course of time, and its old institutions have gone under modifications. At present in Aligarh as well as elsewhere there are celebrated number of feasts and festivals. Some of them are performed on the occasion of great rejoicing and others on the occasion of solemn recollection and even mournings. The solemn celebration of 'Idul-Azha' or 'Id-i-Qurban' (the feast of sacrifice) takes place on the 19th of 'Zil-Hajja', the twelfth month of the Muslim year. It is the most important Muslim festival. The festival of 'Idul-Fitar' (breaking of the fast) is observed on the 1st 'Shawwal' the tenth Arabic month. It is performed after the long-drawn fast of a whole month of 'Ramzan'. This is a festival of rejoicing and thanks-giving. After 'Idul-Azha', the Muslim community celebrate 'Moharram'. 'Muharram' is celebrated as the anniversary of the martyrdom of Hussain at 'Karbala'. On the 10th of the Muharram, specially the 'Shia' community among Muslims bring out the procession. The

'Sunni' generally keep themselves aloof from Muharram celebration. They regard the procession as heresay 'Bidat'. 'Sunni' devote themselves in pious deeds. Some Muslim keep fast and some recite the story of the sufferings of Husain. The 'Shia' conduct 'Majlis', their words stir the whole assembly to lamentation and tears. In District Aligarh, Tehsil Atrauli the procession of Muharram is brought out with great pomp and show. There carried out coffins covered with bows and arrows, 'Alams' in different colours, with which people accompany with sobbings and lamentations. Some 'Shia' in company cut and slash themselves, so that the blood comes out from the several places. On the 14th night of 'Shaban', the eighth month in Muslim calendar year, there is celebrated 'Shah-i-Barat' or 'Lail-ul-Barat', the night of record. On this night it is supposed that lives and fortunes of the mortals for the coming year are fixed and registered in the heaven. The night is celebrated with great merriment. There takes place extensive firework and illumination in the mosques and houses all over Aligarh District. Muslim all over the night wake and depute themselves in prayers. Most of them go to the grave-yards and read 'Fateha' on the graves of their deceased ancestors and relatives. The shrine of Shah Jamal and other saints of the District becomes a distinguishing feature of popular celebration. The Prophet's anniversary day is equally important for the Muslims. It is believed his birth day took

place on the 12th of the third month of 'Rabi-ul-Awwal', and also on the same day he left this world for heavenly abode. Therefore the first twelve days of this month are celebrated by 'Milad Sharif' (the noble birth day) of the great Prophet Mohammad. Besides this there takes place, the anniversary of 'Shaikh Shah Jamal', 'Barchi Bahadur', 'Ambia Aulia' which is celebrated with great pomp and show. At the shrine of these saints there gathers famous 'Qawwals' (singers). On music they sing songs which is liked by all classes of Muslims. There takes place 'Fateha Khuwani' in which well-to-do people of the city contributes for distributing sweets and cooked food to the participants.

The other festivities in the District takes place according to the customs and ceremonies of the Muslims of different classes. They vary according to the localities and notions of particular families, and the social statuses. The birth of a child in almost all families of the Muslims is regarded as the event of great importance. If the issue is male, the joys are unbound. If the male child borns in a rich man's family the feasting banqueting takes place for several days with music and dances. The relations assembles to congratulate the parents of the new-born. Thereafter different festivities like naming of the child 'Aqiqah', the rite of 'Bismillah' (pronouncing the name of God) takes place with great pomp and show. Thereafter the rite of circumcision 'Khatna' is celebrated with great rejoicings. Fryer says, " They circumcise the foreskin of the male, which

is performed by a barber, at eight years of age, with feasting and carrying the boy about in pomp, with music and great expression of joy". Apart from this, there are celebrated other several ceremonies which are peculiar among different castes and tribes of Muslims in this District.

The marriage ceremony is next eventful celebration. Among all castes of Muslims generally the marriage takes place in early ages, it is maintained as a family affair and the marrying couple have no right to raise any objection in this matter. Traditionally the Muslim boys are not allowed to see the girl before they were lawfully married. The details of marriage ceremonies among Muslims are diverse and complicated. On the day of marriage, the bridegroom is finally dressed and decorated by flowers. The bridegroom in marriage procession starts for the bride's house on horse back, accompanied by his friends and relatives. In the way rejoicings take place with firework and music. On reaching the bride's house the 'Nikah' ceremony takes place. The 'Kazi' or 'Mulla' reads the 'Nikah'. The marriage among Muslims being a contract between the wedding parties, a dowry is settled, which is payable to the bride on demand or in case of divorce. The consent of bride for the same is necessary before the 'Nikah' ceremony. Thereafter, feast takes place and the guests are entertained by songs and dances. Many formalities are performed when the bride is first introduced to the bridegroom after the 'Nikah'

or at the time of departure 'Rukhsati'.

The death among Muslims is regarded as serious mournful event. The dead body is first given bath and wrapped in a cloth which is called 'Kafan'. After saying prayer for the departed soul 'Namaz-i-Janaza', the dead body is carried on shoulders to the grave-yard accompanied by friends and relations on foot, All the way people recite 'Takbir' and read 'Darud-Sharif'. Generally no food is cooked about three days in the family of deceased person. Thereafter takes place the ceremony of 'Sayyum' on the third day. On this day 'Koran' is read and food is distributed among the poors in the name of deceased person. On the fortieth day the ceremony of 'Chahlum' takes place in the same manner. In some families there takes place annual 'Fateha' in the name of deceased person and the cooked food is distributed among the 'Faqirs'. Among lower castes and other sects of Muslims there happens some differences in the performance of death ceremonies.

Whatever might be true, the Muslims after their settlement in this area adopted almost all Indian ways of life. They loved the place and made it their permanent resort. In the beginning though there were social exclusiveness, but the forces of adjustment were at work. There occurred the fusion of Hindu and Muslims both in thought and action. Though Islam baned most of the customs and traditions observed by Muslims but it could not exert any check on the natural flow of the progress of assimilation,

when the people of different creeds and communities inhabited in the same area. The simple and colourless Muslim society acquired in the course of time the features of the Indian society. On the death of her husband the Muslim women generally give up the wearing of clourful dresses and ornaments in the manner of their Hindu sisters. The caste system and class consciousness has also taken root in the rank of Muslim community. Most of the Muslims on the occasion of 'Holi' festival dress themselves in Indian fashion. A saffron-coloured cap and red garment most of the Mulims wear on this occasion in villages. Most of the Hindi hymns are sung by village Muslims. The heroic deeds of 'Ala-UDHAL' in Hindi most commonly sung by the Muslims in villages, and the people used to be strangely influenced by hearing them. Due effect of these story narrations, there is found a common language of masses which is called as 'Khari Boli'.

The lower caste Muslims in their society are found attached to the various Hindu religions formulated by Hindu saints. For example, there are found the caste of 'Vairagis'. They belong to the ascetic group of Hindu mendicants. There is found a group of Hindu and Muslim 'Faquirs' who put around their neck the garland of roses and 'Tulsi' leaves and believe in the carnation of Rama and Krishna, as God appointed prophets. They maintain that 'Bismillah' means Vishnu and hence Muslims also wroship them indirectly. The Muslim 'Vairagis' say that the salvation 'Mukti' can be achieved only by repeating the name

of Vishnu. They say that their way of life is different from 'Gita' and 'Koran', and have no business with Hindus and Muslims. A majority of the Muslim villagers have joined this creed. Apart from this they are followers of several Muslim saints like 'Suharwardia', 'Chishtia', 'Naqshbandia', 'Qalandaria' etc. These 'Sufis' in India regarded themselves as responsible for the spiritual welfare of the people. These 'Sufis' are regarded as responsible for the conversion of Hindus to Islam in India. But the 'Sufism' itself became at the popular level and it developed irreligious off-shoots. An off-shoot of 'Suharwardia' order is called 'Jalali' order who take hashish and eat snakes and scorpions, their leader possess the right of sexual intercourse with any women of the sub-order. In this area there are found 'Qalandars', they are wandering mendicants. They some time earn their bread by showing the dance of bear and monkeys, some time these 'Qalandars' begin to beg here and there. Their leader was Abu Ali Qalandar. They do not offer the five times daily prayers. A variety among the 'Qalandars' are known 'Mazdubs' (the saturated one). Their spirituality is doubted in Muslim society. They are habituated of intoxicants. The 'Qalandarias' shave their heads and all hairs on their face, and roam here and there wrapped in blankets. Some roam naked like Hindu 'Yogis'. The Madaris of Aligarh have borrowed several syncretic features from Hindu 'Yogis' as well as from Christianity Judaism. They use hashish, neither pray nor keep fast, rubbing on their persons ash

like Hindu 'Sanyasis', some time go naked here and there. The 'Dafalis' of Aligarh also show their affinity with 'Qalandryas'. They keep small drums and assist people who visit the shrines of Ghazi Mian at Bahraich or Ajmersharif, at the shrine of Khuwaja Moin-ud-Din Chishti.

There are other several practices which from the point of view of orthodox Muslims is regarded as heterodox. The use of Amulets (Tawiz) containing verses of Koran or other pious formulae is prepared and distributed by such 'Sufis', and the people ardently use them either to get relief from certain diseases or evil eyes. In this District even in this enlighten century, there is in use of extensive variety of such amulets, both among Hindus as well as Muslims, suitable for almost every conceivable calamities and misfortunes. There is common use of 'Imam Zamin', this is another form of amulet used by all the Muslim sects, specially the 'Shias'. Some time on the erruption of crop diseases, villagers hang amulets in their fields. In the whole district the tomb of saints are held in veneration by the mystics, the elite and the common people. On each Thursday and Friday there takes place huge gatherings at their mausoleums. The visitors taken away earth from the graves of these saints, which is regarded as a remedy of different diseases. Among Muslim there is practice of various magic 'Saifi-Amal', this corresponds to the Hindu magical practices, they use and eat filthy things to gain power even upon an enemy or upon an evil spirit.

The Muslim masses residing in remote villages act upon folk-believes. Some of them are in the habit of syncretic practices. Hindu and Muslim equally believe in the effect of eclips of the Sun and the Moon upon a pregnant woman. On the day of eclips she lies straight, being afraid that her child may not born deformed. There are certain days like Wednesday which is considered most unfortunate for the child birth. On the occasion of 'Chatti', the sixth day when the mother of the child takes bath of purification, the village goddesses and saints are worshiped. The fear of the evil eye, which is common superstition in villages and towns, Muslims mostly cast off 'Nazar' in favour of their younger sons and daughters. They generally protect their children from the sight of deformed or mutilitated persons. The 'sweeping and blessing' (Jhar Phunk) is done upon the person suffering from the evil eyes or spirits. The 'Molvi' or some 'Dafali' is called on the occasion, he waves the branch of some tree and blows some recited formulae upon his head. This perhaps have been borrowed from Hinduism or have been imported from other part of the world. Various small communities of Muslims in villages have retained Hindu customary rituals and practices, despite their conversion to Islam. On the occasion of marriage and birth they worship village deities and goddesses. Muslim women in villages worship 'Shaikh Saddu', they maintain that depression and hysteria are caused by him upon women. Goats or kids are slaughtered

to perpetuate him and to protect women and children. The 'Sitla Mata', the Hindu goddesses of small-pox is most commonly worshipped by the Muslims in villages. The malignant soul (Bhut, Pret and Churail) of the different victims, is supposed to wander here and there, it some times comes upon women and children, and harms upon their health. It is casted by 'Molvis' or 'Dafali'. On the occasion of birth among Hindus as well as Muslims both gun fire takes place to inject courage in the baby. Besides this an arrow and Koran is placed under the pillow of the new mother after the child birth to cast-off the evil spirits. On the occasion of illness of some family members among Muslims most commonly the animals are sacrificed, its meat is kept under his cot, and the same is distributed among the poors and needy persons. Some time instead of animal meat, there is kept cooked food under the cot and the same is distributed among the poor and needy persons. There are other several syncretic believes which are performed both among Hindus and Muslims of this District.

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